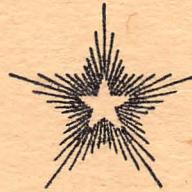


THE STAR

An International Magazine

DECEMBER



1928

Thou Canst Not Bind Truth

J. Krishnamurti

In the Court of Veiled Queens

Claude Bragdon

Krishnamurti and Emerson Herbert Radcliffe

Travel, An Educative Factor Julia K. Sommer

A Symposium

From Ommen Star Camp



PRICE FORTY CENTS

THE STAR

THE STAR is an international magazine published simultaneously in twenty countries and fourteen languages—Bulgarian, Danish, Dutch, English, Finnish, Flemish, French, German, Italian, Norwegian, Portuguese, Russian, Spanish and Swedish. It has representatives in forty-seven countries.

Each number of the magazine consists of two Sections, THE INTERNATIONAL SECTION, copy for which is prepared and distributed by the International Editorial Board from Eerde, Ommen, Holland; THE NATIONAL SECTION, which is prepared by the National Editors in each country.

PURPOSE

To proclaim the message of Krishnamurti the World-Teacher, and to create order out of the centuries of chaos and bring about the true and harmonious understanding of life. The essence of this message is Happiness through Liberation.

POLICY

1. THE STAR will deal with all the problems and with all the expressions of life. It seeks to cultivate intelligent revolt in all domains of thought and thereby create a synthetic understanding of life.
2. THE STAR cannot be used for propaganda on behalf of any particular society, sect, or creed, but welcomes articles on such subjects as Sociology, Religion, Education, Arts and Sciences.
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(American Edition)

Address all correspondence and articles to Mrs. M. R. Hotchener, 6137 Temple Hill Drive, Hollywood, Los Angeles, California.

Published monthly at 2123 Beachwood Drive, Hollywood, Los Angeles, Calif.
Subscriptions should be sent to this address.

SUBSCRIPTION \$3.00 A YEAR

SINGLE COPY 40 CENTS

Entered as second class matter January 14, 1928, Los Angeles, California, under the Act of March 3, 1879. Copyright, 1928, by the Star Publishing Trust.

T·H·E S·T·A·R

VOL. 1. NO. 12

DECEMBER, 1928

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I Am All

By J. KRISHNAMURTI



AM the blue firmament and the black cloud,
I am the waterfall and the sound thereof,
I am the graven image and the stone by the wayside,
I am the rose and the falling petal thereof,
I am the flower of the field and the sacred lotus,
I am the sanctified waters and the still pool,
I am the tree that towereth among the mountains,
And the blade of grass in the peaceful lane,
I am the tender spring leaf and the evergreen foliage.

I am the barbarian and the sage,
I am the pious and the impious,
I am the godly and the ungodly,
I am the harlot and the virgin,
I am the liberated and the man of time,
I am the renunciation and the proud possessor,
I am the destructible and the indestructible.

I am neither This or That,
I am neither detached nor attached,
I am neither heaven nor hell,
I am neither philosophies nor creeds,
I am neither the Guru nor the disciple.

O friend,
I contain all.

I am clear as the mountain stream,
Simple as the new spring leaf.

Few know me.
Happy are they
That meet with me.

I Cannot Teach You To Pray

By J. KRISHNAMURTI



CANNOT teach you to pray, O friend,
Nor can I teach you to weep.
I am not the God of your long prayers,
Nor am I the cause of your many sorrows.
They are made by the hand of man.

Come with me, O friend,
I will lead you
To the fountain of Happiness.
Laughter is as the honey
In the heart of the scented flower.
You shall drink of it
In that garden of roses,
Where all desire ceases
Save the desire to be like the Beloved.

This pool of Wisdom
Is not made by the hand of man,
Nor the steps leading down to its clear waters.
There you will meet with every man,
The brown, the white,
The black, the yellow.
In its pure waters,
You will behold the face of my Beloved.

Come, O friend,
Leave all your passing joys,
Your burning anxieties,
Your aching sorrows,
Your fading love,
Your ever-growing desires.
For all these lead but to prayer,
To the cause of many tears.

As the passing wind is the life of man,
As the withering rose is the love of man,
The glory and the strength
Are gone in but a day.

I have drunk deep at this pool.
My Beloved has filled me
With the delights of eternity.

Thou Canst Bind Truth

By J. KRISHNAMURTI



FRIEND,
Thou canst not bind Truth.

It is as the air,
Free, limitless,
Uncontrollable,
Indestructible.

It abideth not in one temple,
Nor canst thou find it on one altar.
It is of no one God,
However zealous be His worshiper.

Canst thou discover
From what flower
The bee gathereth the sweet honey?

O friend,
Leave heresy to the heretic,
Religion to the orthodox,
But gather thy Truth
From the dust of thine experience.

The Purpose of the Order of the Star

By J. KRISHNAMURTI

An address delivered at Castle Eerde to a gathering of Organizers of the Order
during the Ommen Star Congress, August 1928.



N welcoming you all to Ommen, I should like to say how happy I am to see once again so many familiar faces, from so many different countries. I hope that at the end of the Camp you will go away more certain of yourselves, able to distinguish between that which is lasting and that which is fleeting. To find out the eternal you must consider, not the effects, but rather the cause of all things.

I hope that you will follow my thought fully and with consideration, because I have much to say and I want to epitomize it for you as tersely as possible. I want you to think carefully, because the time has come when you must all make up your own minds, when you must become as tempered steel, when you must be as the white flame so that you will change the course of thought and feeling in the world, and not merely meander smoothly along, as you have done up till now.

As you have come from all parts of the world to listen to me, and are returning to your various countries to take back your understanding, you must be certain in your knowledge, you must be firm in your conception of the Truth, and you must no longer be concerned with reconciling, conceding, and trying to adjust one thing to another. I have made up my own mind never to yield to things that have a purely momentary value, but always to concern myself continually and without wavering, with the fundamental cause of things. For the building will be perfect, will be lasting, only if the foundation is deep and strong.

Before I go further, I want to make it perfectly clear to each one of you that I do not desire to put myself on a pedestal to be worshipped, that I do not desire to form a new religion, that I have no disciples, and that I do not wish to enforce by authority that which to me is knowledge, which to me is the beginning and the end of life.

If you merely twist what I am saying to suit your own thoughts, and effect a reconciliation with your own beliefs, it will be a waste of effort. I say that what I have to give will cure, will heal all wounds; and when you understand this you will no longer be wounded in your minds and in your hearts, you will no longer be caught up in the wheel of sorrow. But in order really to understand, do not take what I put before you and try to mould it and twist it to your old conceptions of Truth. I am talking about the tree top, and do not in any manner confound this with the green blade of grass.

Do not think that Liberation, Happiness and Life can be twisted and utilized to suit your old ideas. If you do not agree with me, I do not mind. If you are violently in disagreement with what I say, so much the better, because

then you will be willing to contend, to discuss, and try to understand my point of view. But if you merely say, "I agree with you,"—and then twist those words of mine to suit your old ideas—the new ideas will break you.

The Truth I set before you is much too lovely to be rejected and much too great to be accepted without thought. If you would understand, you must come with the intention, not of bringing the Truth down to your understanding, but rather of climbing to the great heights where it is to be found.

You can truly perceive only when you have yourselves climbed to the great heights.

Now we come to the consideration of the Order of the Star and its purposes. Many people have approached me—both here and elsewhere—with the request that I abolish the Order. "Such an organization," they say, "is unnecessary." I have always listened, and I have tried to find out the reason for their desire. Because they have seen organizations usurp authority and become dominated by personalities, they wish to abolish the Order. The Order of the Star should be a bridge for new ideas and should not be the embodiment of those ideas. It should act as a bridge across which those who have caught a glimpse of the Truth may take of their understanding to the world at large. Looked at from that point of view this organization is useful, but if its members make of it an end in itself, then it should die.

No organization of any kind holds the Truth. To find the Truth it is not necessary to belong to any organization whatsoever. We must not make of the Star a crystallized organization. If you say to the world, "You must pass through the organization of the Star in order to understand the Truth," then you are perverting the Truth. Consider the organizations which already exist in the world and say: We hold the Truth, and in order to understand the Truth you must come through our portals. Truth does not abide with any organization, nor is it at the core of any movement. Organizations and movements should only exist as bridges to the Truth. To claim authority as the vessel of Truth is to "step down" the Truth. I am using "step down" in its technical sense—as in a power station electricity is generated and there stepped down for utilization.

I hold something more precious than any ointment, more lovely than any jewel, and for the understanding of that you must help people by awakening in them the desire to search, to break away from their old traditions, habits, and customs, and let Life flow through them.

Now, in order to keep Life—which can never bound—this organization must be flexible, must encourage people who will disagree with it, who will not believe in the idea of the World-Teacher but who may have a longing to find that balm which will give tranquillity to an aching heart and to a confused mind. You can only keep an organization full of life when it is not narrowed down to a particular form of belief. Organizations become barriers when beliefs become more vital than Life itself, when they are more concerned with their own growth than with the understanding of the Truth.

I have been asked why I do not concern myself with certain movements. Am I antagonistic to them? I am not antagonistic to anyone or any move-

ment. I am only concerned with the ideas which will set Life free in each one. It is more important to break the bondages that constrain Life, than to create new forms, new phantasies, new phantoms to be worshiped. If we are not careful in the beginning, careful in the middle, and careful at the end, we shall destroy the very thing for which we are searching, we shall misguide our desires, we shall pervert our very longing to attain.

It depends on each one of you in what manner you envisage the Truth. Do you desire to set up another form, another religion, another god, another belief? I hold that all these are a bondage to Life. Do you need a crutch to carry you to the mountain top? A weakness, unless you have conquered it and thereby strengthened yourself, will always be a hindrance. Religions, beliefs, forms, dogmas are barriers between people; and in breaking down those barriers you free Life. Most people in the world are concerned with creating new rites, new religions, new dogmas and new gods. They are inviting people to leave their old cages, in order to come into new cages. Of what value is a new cage to a bird that wishes to be free, to a life that is made miserable in bondage?

It will depend on you whether Truth is again betrayed by your attempts to reduce it to the level of the understanding of the multitude, as has ever been done by religions and their votaries. They say, "As the people do not understand the Truth, we are going to help them by bringing the Truth down to their level." This can never be done, for Truth is free, unlimited and beyond thought, beyond all the forms and the paraphernalia of religions. Truth cannot be held in bondage, any more than Life: and in the fulfilment of that Life, which is Truth, lies happiness. If you understand that Truth can never be reduced, stepped down, conditioned, then you will encourage people to seek the Truth and not try to bring Truth down to them. When a child is beginning to walk, if you are a wise parent, you allow it to fall, and in that very falling it will gain strength. You cannot bring down the beauty of the mountain top; you cannot gather the winds in your fist; you cannot hold the waters in a garment. So to those who are in sorrow, who are struggling, who are trying to understand, you should say, "Go towards the Truth, struggle, break through all barriers; instead of trying to bring the Truth in a conditioned, limited form down to your particular understanding." In limitation, in bondage there is always sorrow; and in the breaking away from bondage, in setting life free, there is happiness.

So I say again, do not pervert what I am saying to suit your particular ideas. I am talking about that which is eternal, that which can never be changed, or captured and held in bondage. And if you merely repeat my words, with a mind that is limited and conditioned and a heart held in a cage, you will not understand. If you are not seeking, if you have not rejected everything in order to find the Truth, you will merely be repeating words through a mask.

A man who has to fly in an aeroplane is concerned about his aeroplane and the way to fly. If a man on a bicycle comes to him and asks him in what way he can utilize a bicycle in the air, he will say, "There is no connection be-

tween an aeroplane and a bicycle. Though they both are capable of motion they are different."

Before you can create understanding in the world around you, you must be certain of yourselves. You invite people to come into your cage of the Star—to ask them to have new sets of beliefs, to impose new conditions on life, new limitations? Because you yourselves are in bondage, though perhaps in a somewhat larger cage, you want others to come into your cage. That is not the way to find Happiness, that is not the way of the Beloved, that is not the way of the Truth; these are far away from all limitations, and not through bondage shall you find but through freedom. I do not want to convert any of you to my point of view, for, as I have often said, to try to convert another is a gross form of prejudice. I am certain for myself that that of which I speak is eternal; I am certain of my attainment; I am certain of my union with the Life which is the Beloved; hence I am that Life which is the Beloved. To that Life no one can add anything or from it take away anything. By saying that, I do not want to create an emotional whirlpool so that you may believe in what I say. By my understanding of Truth I do not want to add to your bondage—and it *will* become a bondage if you yourselves have no desire to break away from all that binds. If you are not certain—not because of what I say, but because the Truth itself is so vital, so immense that it must call to itself each one of you—if that certainty is not all-powerful, then all your beliefs, all the words that come out of your mouths, will be as the chaff that is blown before the wind.

Because you have been carried along on the smooth waters by doubtful authorities—I am using the word with great care, for all authority is bound to be doubtful in the end, because all authority can be cut down and destroyed as a tree—if a new authority speaks, you will again accept him without thought, since you have been accustomed to obey. You believe by authority and disbelieve by authority, not concerning yourselves with Truth. It is that Truth which I want to establish in your minds.

I want you to be certain, without any condition whatsoever, that what I am saying is the Truth, not because you have been told that I am this or that, but because of the intrinsic value of the Truth I bring.

As I said before, I do not want a following, I do not want disciples, I am not ambitious, I do not want to create a huge organization, in its narrow sense, throughout the world. If I did, then I would ask you to obey, then I would ask you never to question; but on the contrary, I ask you to invite doubt so that your beliefs can be tested, your anxieties, your desires can be questioned, so that out of that shall be born the lasting, the eternal. If you do not understand, then what you create in your different countries will not be based on the lasting but on something that will decay and perish away. I assure you, I would much rather have one or two persons who really understand, who will be adamant, who will never concern themselves with things that have no value, than a thousand who have no understanding, who yield to the unessential, unimportant.

So, find out for yourselves whether your understanding is based on belief, established by authority, or whether your own longing, your own desire

is urging you to come towards me for the finding of the Truth. This is much too serious to play with, much too important to make crooked by the lack of understanding. We have come to a time when each one must make up his mind to put away the things that are unessential, the things that have no value in freeing Life, and must be adamant in holding to the things that are vital and necessary to set Life free. If you are free, then you will help others to be free. If you are a slave you will help others to become slaves, and you will make this organization slavish, conditioned, a bondage to Life, by your lack of understanding. But if you understand truly, you will create greatly and for eternity.

In the Court of the Veiled Queens

First
By CLAUDE BRAGDON



N the same way and for the same reason that man's ability to reason and form concepts makes him superior to the animals and gives him power over them, a corresponding development of the *intuition* will affect the transition from man to superman. Ouspensky affirms that this development cannot be left to chance or to nature, but that it must be consciously undertaken, that there is a crucial point in the evolutionary process where, on pain of reversion, man must take his perfectioning into his own hands. Beyond the presentation of a point of view and a philosophy of life, however, Ouspensky leaves his readers uninstructed as to how this development shall be brought about. If such important issues are involved as he supposes, here surely is an enterprise "of great pith and moment." How shall the conscious culture of the intuition be undertaken? A faculty is developed by exercise: the way to train the mind is *to think*, the heart, *to love*, and to educate the intuition it is necessary, clearly, *to intuit*—but how?

We have all of us had, at one time or another, our intuititons—"those veiled queens who steer our course through life, though we have no words to speak of them"—an idea, an intimation, a voiceless monition of the spirit, which seemed at the time irrelevant or preposterous, contradictory to common sense, counter to reason, but discovered later to be important, and in spite of all appearances, *true*. How gladly would we have followed these veiled queens could we have seen their faces, but in the confused and exciting dance of life an intuition is indistinguishable from a thought or a desire and so is recognized only in retrospect: the queen has dropped her handkerchief—but she is gone!

This failure of discrimination is the initial and fundamental difficulty, and cannot be overcome so long as consciousness remains altogether *superficial*, in the sense of lower-dimensional. The surface of our awareness, responding, moment by moment, to the stimulus of successive feelings and impressions, is incapable of distinguishing between such as are the atavistic recurrences of

old moods and moments, and the stirrings of new potencies or the intimations of events about to befall—for as soon as a thing has passed the threshold of consciousness it has, by that very fact, become “a surface *phenomenon*.” To seek an analogy in regions more familiar, imagine the surface of a stream, invaded by things from above—a falling leaf, a dipping bird, a rain-drop—and from below—a bursting bubble, a bent reed, a rising fish. Attributing consciousness to that surface, it could not tell whether these things came from the air or from the water, nor from what height or from what depth: descending rain-drop and rising bubble have each disturbed the surface in a similar manner and are therefore indistinguishable from one another. Phenomena of this order have their analogue in the response of the personal consciousness to stimuli of which it knows neither the source nor the nature; and if for the water below we substitute “the past” and for the air above “the future,” then *time* is discovered to be the fourth perpendicular along which consciousness must travel in order to enter the court of the veiled queens—the world of the wondrous. Time is, in a limited sense and roughly speaking, the fourth dimension, and the *intuitional* is “the fourth form of the manifestation of consciousness.” To develop the intuition it is therefore necessary to become “time binders”—masters over time. How can this mastery be achieved?

Well, a great deal of time-binding has been done already, as a result of the ordinary and orderly play of the rational mind on life and phenomena. Biology, geology, archaeology, anthropology, history, knot up the past and tie it to the present, while astronomy (among other things) aided by mathematics, throws out a lasso into the future—for the movements, and sometimes the life-histories of the heavenly bodies can be foretold. How meaningless would be such things as a watch, a calendar, or a time-table to the untutored mind of a savage, for these things have to do with the measurement of time, about which as yet he knows nothing. Although time binding is thus seen to be part of the evolutionary process, a new attitude, a new technique is necessary in order to achieve the transition from the third, or rationalistic, to the fourth, or *intuitive* stage of the unfoldment of consciousness.

For an understanding of this attitude and this technique, let us again have recourse to our analogy. The surface of the stream, while it cannot become the sky, the cloud, the mountain, can reflect their *images* if only it can become a mirror of stillness, thus making them, in this sense, part of itself. So also can the personal consciousness reflect the things of the *intuitional* world, and tap the timeless wisdom of the ego, provided it can achieve the necessary state of quiescence—make still the trembling of its waters caused by sensation, thought, and desire. This is the reason why what Patanjali calls “the control of the modifications of the thinking principle” through non-attachment and the practice of meditation form so necessary a part of the technique of the attainment of higher states of consciousness. A disturbed surface reflects only distorted images. Intuitions cannot register in an agitated consciousness. “Birds cannot take refuge in a burning bush.”

Pursuant of this idea, “He leadeth me beside still waters” might be paraphrased: “He leadeth me when my waters are still.” And it is to this stilling of the waters that all efforts should be primarily directed by those who would

lead the intuitive life. This is achieved by long and arduous practice in concentration and meditation, but a certain habitual attitude of mind greatly helps, and should be cultivated to this end. *Stillness* implies an absence of all strain, and one should accordingly strive to be at all times unworried, free from anxiety, happily relaxed.

Christ's oft-reiterated injunctions to take no thought of the morrow and to become as a little child are valuable helps toward the right attitude, and will be found of undreamed-of efficacy when put into actual practice, for the reason that they have much to do with this binding of time.

Now time is really an illusion of the personality: a form of its consciousness. What we think of as the flow of time is caused by the *movement* of consciousness, its moment-by-moment apprehension and in a partial manner, of a space to which it is a stranger, of which it has no other means of apprehending and in which it is without the power of representation in terms of form, which is the power through which consciousness gets its "sense" of space. The theory of relativity has made us aware that there is not any such thing as *the same moment of time* anywhere throughout the universe, but that there is only *local* time, a *place* in a four-dimensional manifold. We ourselves *create* time, and every "present moment" is really *a point of intersection* in this manifold. It is in some such way that the time-illusion arises. We inhabit this hyperspace—or it inhabits us, which amounts to the same thing—but being incapable of conceiving this in terms of space, our nearest approach to its understanding lies in the "time-space" concept of the relativists, or in the idea of the "Eternal Now" of Hindu philosophy—a universe in which everything exists always, in which there is no before, no after, but just one present, known or unknown. Our only means of conscious contact with the "things" of this universe—the only portal to the court of the veiled queens—is through the present moment, for every present moment of every consciousness throughout the universe is as it were a temporal cross-section of this Eternal, in the same way that every point in a line is a cross-section of the line. Acute concentration on the present moment, accordingly, is a way of access to the intuitive world.

By the practice of this one becomes *one-pointed*, with the consciousness focused, like a burning glass, upon *the now*. The habit of dwelling on the past or of speculating about the future is vicious from this point of view, because it robs us of our only contact with reality, which is through the narrow aperture of each passing instant: absorbed in the contemplation of chimerical images of our own creating, the veiled queens unheeded pass us by. We should take a lesson from little children who live solely in the present. Absorbed in their immediate world of sensation and perception, their preoccupations are not ours, nor should they be, but we should strive to emulate them nevertheless—the consciousness a preferred clean and golden cup for filling with whatever new wine of the spirit the immediate moment holds. When one is able to concentrate with sufficient intensity, a strange thing happens: the moment expands, as it sometimes does in dreams, where a coherent series of images present themselves to consciousness, involving the passage of long periods of time, within that incredibly short instant in which a sensation travels from the skin to the brain. Or contrariwise, hours shrink to a moment, as when

we are in deep dreamless sleep—for what becomes of *time* when we are asleep? Power over time is power over the present moment, because that is a *cross-section* of eternity—eternity is imaged in it, as a landscape is imaged in a drop of dew.

Now of course it is of the first importance to organize one's life according to some rational plan, to discharge well every human obligation, to earn one's living and clean up one's own messes, to be thrifty, prudent, and worldly-wise: but all this is merely rendering unto the Caesar of the social fabric the things which are that Caesar's, and has little relation to the life of the spirit, which owes other allegiances and is governed by other laws. Each has obligations to strangers more binding than to house-mate and bed-fellow, each must pour out affection which is unrequited, for to be thrifty in love is to be vile; each must pay debts never in this life contracted, and redress wrongs he knows not of. To reconcile these conflicting and often opposite obligations—of the world and of the spirit—constitutes the real art of life, and to this each should address himself, paying all debts and spending only the surplus, be it of energy, money, or time.

Organize your life! This is always possible, even though the greater part of every day may perforce be dedicated to meaningless and unprofitable employment, and the opportunities for release and relaxation be more dreary or more devastating than the abhorred task itself. Escape by means of altering the outward conditions of one's existence is usually impracticable or impossible and it would be futile without some change of consciousness, because those very conditions were self-created—each is confined within the crystal of his character, which is his destiny. But however bound, it is only necessary to remember that the court of the veiled queens is always just beyond the threshold, and that it may be freely entered through the aperture of the present moment, if we can only escape from our grey gaolers—the fears and griefs that will not let us free.

Attitude of mind is of the first importance: everything which happens to us is simply our relation to that immanence, to that omnipotence which we ourselves are, in the same sense that the surface of a solid is the solid. And the taking of one's evolution in hand is simply the effort to become increasingly aware of this relation. This realization should be striven for in other ways than through meditation, and at other than predetermined times, not waiting for the selected place and hour, for circumstances often deny them. For realization comes at unexpected moments—most vividly of all, perhaps, in those moments of failure of attention to life in its surface aspects, in moments of detachment, weariness, inner abstraction when the eyes become like a *camera obscura*, filled with images of the surrounding world which seem unreal, though having relation to some unseen reality; and the clock in the brain stops ticking just long enough for the Voice of the Silence to be heard. Like a prisoner bent on escape, we should watch for these moments of inattention to snatch from the veiled queens whatever gifts we may: we should even learn the trick of diverting the mind's attention, and moving more quickly than it can. In plain words we should learn to control the modifications of the thinking principle, for in order to intuit, mental activity must be arrested

for the time being, just as in order to *think* effectively it is necessary to be *physically* still.

There are many amusing ways in which the intuition can be exercised and developed in the quite ordinary occupations and encounters of daily life. For example, let us say that you suddenly and unexpectedly meet some one whom you know and like—or whom you think you know and assume you like. Then, before the mind, the memory, loyalty, self-interest, or old habit have had time to set and light the stage for the encounter so that you see your relation as you have always seen it—which may mean not seeing it at all—you note your instant and deep first reactions in that moment when you realized that it was the face of a friend and not the face of a stranger. Did your spirits sink or rise? Did your heart expand or contract? Were you afraid, embarrassed, apologetic, sad, joyous, agitated, or calm? If you have been quick enough and keen enough in that instant you will have obtained the verdict of the court of last resort upon your entire relation with the given person, will have found out, in advance, the answer to an un-worked-out equation, just as in school one used to find out the answer to an un-worked-out example by looking it up in the back of the arithmetic. And you can do the same thing when you get a letter in a recognizable handwriting by noting your naked feeling about the writer before it has been decorously draped by thought. In this way you may learn more about your relation than you have ever known or were likely to find out. This game of solitaire which anyone may play with unopened letters for cards, is excellent for developing the intuition: “psychometrize” every letter before you open it, and then try to determine how near you have come to the truth by means of the letter itself.

When you come into a new environment, enter an unfamiliar room, encounter a stranger, arrest the report of your eyes, your ears, your mind for an instant until you have *felt their emanation*—it is like turning out the lights in a room a moment in order to see something outside the window in the dark. Such exercises aid in the development of that faculty by which you are able to *sense the things of the noumenal world*. At some future time, perhaps, you may be able to enter it in full consciousness. Though the guardians of the threshold of this world may be loneliness and disillusion, though its cup may be of hemlock and its crown of thorn, there are few who would return who have once entered—only those who would prefer to be a parrot in a cage rather than an eagle in the air.

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Is Krishnaji's Message Practical?

(The following discussion took place during the last Star Camp at Ommen. As the question dealt with is of vital importance for all who are seeking to make Krishnaji's teaching a living power in their lives, we are reproducing it in this number of *The Star*.)

LADY EMILY LUTYENS:

This is the first year since Krishnaji has been teaching that I understand how what he has been saying is going to help to solve the problems of life. Up to the present we have been trying to apply the truth which Krishnaji is putting before us to our problems, and we have failed, as we shall always fail, because that is a "stepping down" of the Truth. What we have to do now is to take our problems and bring them face to face with Truth or Life, and try to apply the problems to Truth, instead of applying Truth to the problems. If we do that, many of the things that trouble us at the present will disappear altogether, and we shall see the solution of those that remain. I have been thinking over various problems of life with which we are all troubled, and seeing how by bringing them face to face with Truth, light comes and is thrown upon those problems, giving to them a new meaning.

C. SUARES:

I don't know what all these problems are. I don't see the question at all in the way of solving problems but in the way of feeling Life. After all, I think that the whole of Krishnaji's teaching is psychological. Where will you find that Truth in the light of which you will put your problems?

YADUNANDAN PRASAD:

I think that Krishnaji's point of view towards life—when it has its impact on us—does not so much give us a concrete idea in the way we think of concrete ideas in ordinary life, but it gives us a kind of aroma of life or something intangible in spiritual thought. And the very fact that we have got something intangible in the way of spiritual experience or spiritual vision, bound as we are in ordinary life, each one of us, educators, musicians, artists, business people, or whatever else we may be, we cannot help having a reaction in our practical aspect, not that this reaction will necessarily express Life fully, but it will be ever-changing and leading towards greater fulfilment. It is not like solving a problem, because that involves a final attitude and leads to a feeling that this solution should be imposed on society or on the people around us. I personally feel that the natural reaction will, in every case, not so much solve as remove the problem automatically.

MRS. MARGARET COUSINS:

Would you call it a change of attitude?

Y. PRASAD:

Exactly, a change of attitude, but ever changing.

LADY EMILY LUTYENS:

If you can imagine a government of people who had seen the Truth which is the ultimate goal, would they not of necessity create the laws which would

be helping the world, the people whom they govern, to go themselves towards that goal which is freedom, instead of what is happening at the present time?

MME. H. B. ANTONIEWICZ:

For me, what Krishnaji tells us is most practical. Because every man—no matter who he is—has something great in his life. But he was always taught by his religion certain maxims, dogmas, not to follow that one great thing in his life but, on the contrary, to forget about it, to forget his life, and think about something else. This great thing is quite different with everyone—it may be a great love or something else, it does not matter, once it is the great thing of his life. And when once man can understand that, he can follow freely this great call of his life, without thinking that it may be sin or egotism, but just the right thing to do; then he can do it, without being afraid of something outside himself, any priest or god. Then, of course, what Krishnaji says will have the most practical application to life by freeing everyone.

SANJIVA RAO:

I really do not yet see the explanation of this point. I should really like to know whether in following Krishnaji's teaching the problems solve themselves.

DOUGLAS CHRISTIE:

It appears to me that once you understand the purpose of Life, the problems will solve themselves.

SANJIVA RAO:

Instead of our reorganizing Life, Life reorganizes itself around us.

D. RAJAGOPAL:

Krishnaji has stated that what he says is most intensely practical to him—that it is not a vague dream or a vague hope—but something that could be realized. Perhaps Krishnaji could make it a little clearer to us, in what sense is it so practical to him. It seems so impractical to others.

KRISHNAJI:

The problems come into being—at least that is the way in which I look at it—only when the individual is struggling against Life. Do you grant that first? Now, if the individual is capable of adapting himself to Life, then the problem ceases to exist.

MRS. COUSINS:

Is that following the line of least resistance?

KRISHNAJI:

I don't know whether it is the line of least resistance or of greatest resistance. I'll put it this way. Problems, difficulties, trials, exist in order to be conquered, and to make us stronger. Whether they are created by someone else or whether they are created by ourselves, that is not of great importance. If we are all the time looking at the difficulties, we shall never conquer them, but if we look at Life and adapt ourselves to it, the problems disappear.

RALPH CHRISTIE:

Does it not seem that we always begin these discussions by creating a vast array of imaginary problems, and we immediately begin to get lost in the midst of them; and the practicality is to come down to the problem of the individual, which is the problem of the world; but what is the individual problem?

MRS. COUSINS:

The individual problem is within each one.

Y. PRASAD:

In this complicated world the individual problem is, to a certain extent, mixed up with the social problem. Many people are in a position where they have what is called the authority to lay down certain rules for the guidance of others. In politics, in education, in philosophy, in every branch of practice or thought, the leaders, to a certain extent, guide the thoughts and actions of others. Therefore, the individual problem is intermixed with the social problem. That exactly is the difficulty. Before we have had the time or the opportunity to solve our individual problem the social position of some of us forces us to solve or at least patch up the social problem directly.

LADY EMILY LUTYENS:

If you solve your own problem, you must inevitably help to solve the problem of the world, because you are a part of the world.

D. RAJAGOPAL:

Krishnaji, you have made the statement that the individual problem is the world problem. If you have attained, you must therefore either have gone through the process of solving that problem, or in some manner have found that problem non-existent for you. Because, if we make a phrase of this—"The individual problem is the world problem"—and we repeat it over and over again, perhaps in a philosophical or a metaphysical sense, it may have meaning to some extent, but it soon becomes of very little consequence.

LADY EMILY LUTYENS:

May I again say this: I think of myself as an individual in relation to other individuals; that is what I call the problem of myself in family life. Then, if you go outside the family to something bigger, you have the problem of education, as in schools, which is a problem to those who are trying to train and teach children. I believe that as Krishnaji is putting forward freedom as the goal of all attainment you should educate children in the light of that goal. That throws a flood of light on the whole problem of education, for all parents and all teachers. If you carry that further into the training of criminals, who are only children in the large sense of the word, there again you have a new conception which will be tremendously helpful. It seems to me that it will solve the whole problem of how to treat the delinquents of society. Then, further, he has been putting forward a magnificent conception of culture and civilization. And I think that there can be nothing more practical (as we understand it), than in working towards that outward expression of Life which he calls culture and civilization. Therefore, from whatever angle you look at it, there seems to be no end to the practical application of his ideas.

C. SUARES:

But I think the point is this: that if we do not feel for ourselves that goal and ultimate freedom, we shall gradually attempt to establish formulas such as "Liberation," etc. without knowing what they really mean. So the most practical thing to do is to establish the goal in ourselves, without being so much concerned with how we shall express it.

D. RAJAGOPAL:

But do you not think that is also rather concrete—to say we must see the goal? From our point of view just now, if we see a goal as a definite thing and we get there, we shall find that that goal is not the final thing.

C. SUARES:

Not at all; for me the goal is not a place I go to but it is a change in my whole being and that change I have felt—it is becoming a creator. After all, I think that is the goal: for an individual to find his self-expression.

D. RAJAGOPAL:

When you say "goal"—the goal that Krishnaji means—I take it to be an infinite goal which cannot be reached, cannot be limited. If you see the goal and go there and when you have got to that stage, you find that the goal ever recedes, what then?

Y. PRASAD:

When you say "infinite," you do not mean something unattainable. You mean infinite in the sense that we cannot find out now definitely what it is. If it is ever unattainable it would be a goal of despair.

D. RAJAGOPAL:

But when you say to people: Fix your goal at once; a man generally translates it into concrete terms and goes blindly towards it. But it is not a question of walking towards it, of merely becoming the goal of which you are speaking. It is more a constant adjustment and a search.

C. SUARES:

A constant creation. I mean this: as long as people will read words such as "Love," "Justice," "Liberation," "Happiness," etc., and base, on these words, systems to solve problems, it will be hopeless. But, if they become themselves the goal, then they will be constantly creating freely. And a true creator never knows how he will express himself in the future.

D. RAJAGOPAL:

Yes. In other words, the establishing of a goal which might become concrete, is really stepping down the Truth.

C. SUARES:

I think that what we must do is to establish a generation of people who will live in the eternal, and that generation will have to transmit the flame to another generation and so on.

LADY EMILY LUTYENS:

I should like to ask Krishnaji, who is going to establish schools, what ideal he is going to set before the children in those schools?

DOUGLAS CHRISTIE:

The ideal to put before the children in the schools will, I suppose, be culture!

LADY EMILY LUTYENS:

Whether you call it culture, or whether you call it freedom, it is still what I call the goal—and which Mr. Rajagopal suggests is so concrete that it is stepping down the Truth.

M. FRIEDMAN:

My opinion is, that Krishnaji's teaching is absolutely impractical with regard to our life. We cannot adapt flying to creeping under the earth. Imagine a river, a terrific torrent, and on the sides of the torrent are growing all kinds of trees and plants, with branches and roots in the water, and between the branches and roots are all kinds of frogs and fishes that are hiding themselves and living there. Then a frog comes along and says, "There is a big torrent that can bring you far away. Now, put away all your branches and come into the middle of the torrent." Other frogs may say, "It is absolutely impossible—we cannot live without our branches." We cannot adapt Truth to our problems, we must begin a new life without all our problems. All we want to do is to adapt Krishnaji's new Truth to our old truths, to our life. It is impossible. Because our life is not Truth. We cannot adapt Truth to non-Truth. We must begin a new life.

C. SUARES:

But that does not mean that when you have begun that new life, that that new thing is not practical. It becomes practical as soon as you live it.

M. FRIEDMAN:

Then the word "practical" is not suitable.

C. SUARES:

Yes, because you are still dealing with outward circumstances.

M. FRIEDMAN:

For the bird, the air is natural, but for the fish it is absolutely impractical. We cannot talk of how to make wings practical to fishes.

MRS. COUSINS:

But you can, if you go along from the caterpillar to the butterfly.

GENERAL CHORUS: Similes are hopeless. . . . Oh, this will never end we can go on forever,etc.

MRS. RAMOND:

But I think there would be no value at all in Krishnaji's teachings unless they were practical. To me it seems that you can practice them in every department of life. From the moment I took up work as General Secretary of the Dutch T. S. I have tried to practice this simplification, in putting the original object—the formation of a nucleus of brotherhood—in the centre of our activities. If we should succeed in forming a real Brotherhood, life ought to become far less complicated. I am afraid though, that in setting up a goal for ourselves and others, we are in most cases, creating limitations. Yet I think that all we can do is to become clear about our highest ideals and not allow ourselves to be satisfied with any compromise. This seems to be practical.

D. RAJAGOPAL:

When we discuss the word "practical," we mean that it can be realized by the majority of mankind.

Y. PRASAD:

When Mr. Friedman says that we have completely to change our life, it means that he uses the word "change our life" instead of the word "practical."

D. RAJAGOPAL:

In the individual sense everything is practical. It is when we want to make

it practical for the multitudes . . . when one individual speaks of the millions in the world, then the ideal becomes impractical. For most people it *cannot* be practical. That is why I want to try to draw this distinction. Now, for the individual, is it practical or not? I think it is, if we desire it strongly enough as Krishnaji has found it. But if we ask, is it practical for the vast majority of human beings in a particular period of time—then the answer is: no. Because we try to get into the minds and hearts of millions in the world and imagine whether an ideal is practical for them or not, confusion arises.

KRISHNAJI:

Why do you bring in a multitude, when you need only find out whether it is practical to you? Leave the multitude alone for the moment. As Mr. Friedman says, there are a multitude of species, like fishes, frogs, antelopes, birds, etc., and if a member of one species, applies his understanding of what I say to the other species, it will certainly appear impracticable to him. But each species can apply what I am saying at its own level and it will be practical. So let us come back to the individual and see if what I am saying is practical to the individual. I say: It is, *absolutely, without question, without doubt*, the most practical thing; whereas everything else is impractical. Now, I say: To the individual it can only be practical if he realizes his limitation. That is the major premise, from which we must start. Now, a savage who merely lives to enjoy, makes his physical life, his bodily life more and more complicated. He decorates his body with feathers, with paint, he goes out killing, he is complicating his life by the multiplication of purely physical things. So also is the so-called civilized man—a little more evolved perhaps, though he does not decorate his body to such an extent, though he does not go out killing, though he does not put a feather in his hair—is complicated mentally and emotionally. He has desires, he has a great many wants, mental and emotional cravings. Everybody is complicated though on different levels. And in utilizing these complications, to go towards simplicity is the solution of life.

D. RAJAGOPAL:

But when people think of ideals and present them to the world at large, they make, I think, the mistake of expecting one particular ideal to be realizable by all.

KRISHNAJI:

It is impossible.

D. RAJAGOPAL:

If you grant that, then the problem becomes very simple. You go to the original point—to start to work with oneself.

KRISHNAJI:

That is my point, right from the beginning.

D. RAJAGOPAL:

Now, my point is this: many of these movements and organizations have people who are so concerned with the ideal to be realized by the vast majority of people that they are not concerned with presenting the ideal as exemplified by themselves. So they fail in the real purpose. Is not the futility of trying to create public opinion due to this?

MME. DE MANZIARLY:

I—the unit—try to express myself individually as every other unit has to do. In this process of expressing freely, the units begin to change and we can conceive a family of new units, contributing a new unit as a group, where the individual problem will not clash with the problems of another. That new big unit will be already composed of new units. An individual of this kind will marry another new individual, and they will have children, who will already be brought up in the middle of the stream as little frogs. And they will solve their problems in a new way and become a larger new unit.

Y. PRASAD:

Call it clusters.

MME. DE MANZIARLY:

If you have many of these new units of families and clusters, we can speak of a new mass. Through individual efforts of expression a new mass has been created. Therefore, there is no egotism in this new teaching, no forgetting of others, but it is simply that the beginning must be made by the individual. The units have to be transformed first of all.

KRISHNAJI:

You cannot transform the multitude if you have not transformed yourself. You cannot get onto a platform and merely preach brotherhood, if inside you the struggle is going on.

Y. PRASAD:

So there is no use speaking about solving communal problems at all.

D. RAJAGOPAL:

But do communal problems as such exist apart from the individual problems and simultaneously need solution?

KRISHNAJI:

No. I say, if the individual has solved his problem, he will not clash with anyone. I have solved my whole problem of desires, of passions, of longings, of aspirations; I have attained and have solved those problems. Now I am not going to clash with anyone.

Y. PRASAD:

No, that is perfectly true. Therefore, you say that until we have solved the individual problem we need not bother about the communal problems at all. Because, if all the units have solved their problems, they will automatically form themselves into social and harmonious clusters.

KRISHNAJI:

Social problems exist while you are in the clutches of social conditions. That is: If you are in the valley, the problems of the valley still exist for you.

Y. PRASAD:

No, but is there a reality in the relationship of units, or is there no reality?

D. RAJAGOPAL:

That is precisely my question. There are certain communal, social, and practical problems that, as individuals, we may not have anything to do with, but only as officials. For instance, if the Ommen municipality wants to make a road across someone's land, it is the problem of the municipality; as individ-

uals, we are not concerned with it, but we may be concerned with it in our capacity as councillors of the Ommen municipality.

KRISHNAJI:

Of course. I should be the first to say, "Go ahead, build the road, I will help you."

D. RAJAGOPAL:

But the man across whose land the road is being built may object strongly.

MME. DE MANZIARLY:

No, if he has evolved in this sense, he won't object.

D. RAJAGOPAL:

Madame, do you admit that there are problems—social, political, educational—all created apart from the problems of the individual?

MME. DE MANZIARLY:

Yes, but the solution lies, if we may speak of this new solution, in the transformation of the multitude by the transformation of the units. Of course now, the social problem exists and is solved very readily in theory but not in practice. One speaks about peace and prepares for war, as in all countries is being done; or in one corner they will have anti-alcohol leagues and in another corner they will produce alcohol, because somebody wants to get rich by manufacturing alcohol. But in a society where nobody wishes to produce alcohol, nobody will have to form an anti-alcohol league.

D. RAJAGOPAL:

So, Krishnaji, as you said, while you are in the valley, those problems exist. A person may go in an airplane above the valley, but even when he leaves that valley, these problems still exist for others. What is the relation between that person in the airplane and people in the valley? How can he show them this view of the valley?

KRISHNAJI:

By coming down and saying: Come, on, come into my airplane.

D. RAJAGOPAL:

By preaching to them or by giving them his own example?

KRISHNAJI:

Both, of course, precept and example.

D. RAJAGOPAL:

Well, for a person who has not attained, but who is in the process of attaining, there is no harm in speaking, he can speak of the struggle. That is what many people are trying to do today.

LADY EMILY LUTYENS:

That is what I mean with regard to education. You are founding schools, but you will not get teachers who have all attained. But you will have those who have had a vision and therefore they will put that vision before the children. And in working it out, they will find that it is the most practical and practicable goal of education that has ever been presented.

C. SUARES:

What I say is this: That goal is not just as if you had seen a house yesterday, but it is something which has been created in you, and which creates.

Y. PRASAD:

But you see, Lady Emily, the word "freedom" in Krishnaji's message happens to fit your favorite form of education and therefore you say that the goal fits in with the best ideals of education. But there may be a man whose views on education may lead him to approve of discipline, of control, of guidance, and yet he may be an ardent follower of the truth in regard to the goal. He may say restraint of the physical is the proper method, and that there should be discipline.

LADY EMILY LUTYENS:

As Krishnaji himself has said, discipline is a passage to the goal, isn't it? So that the man who approves of discipline would also have that goal in view.

Y. PRASAD:

It seems to me that if we try to bring down the goal and make it fit into such concrete things, we shall always be in the field of conflict.

LADY EMILY LUTYENS:

Then I again ask Krishnaji: What is it that you are going to put before the children in the schools which you are establishing?

KRISHNAJI:

All that I put before you.

MME. DE MANZIARLY:

Do you not think that you speak of two complementary things—of body and of spirit? If you have a man that speaks about discipline and another who speaks for freedom, it is because there is need of discipline of the body and freedom for the spirit. There is need of discipline, which gives good habits. You must teach a child to have good habits. At a very early age, when the question of freedom does not come in, we must acquire habits. So there is discipline. Good habits are necessary. Do not let a child question why he shall blow his nose. It is not an application of the idea of freedom but a matter of common-sense.

Y. PRASAD:

Therefore, what I say is this: If you have the spirit of adventure in you, if you are mentally and spiritually different, and if you are in charge of an educational institution, you will not try to bring down into concrete terms that ideal, but will automatically radiate the spirit of freedom. But the practical application will depend on scientific and psychological research. And then any particular practical methods in education will not be taken as the final thing. They will always be growing into forms less rigid and releasing more life. So I should say, first of all get the spirit of adventure, and then use all your mental and other faculties, and face practical life in that spirit of adventure.

JACQUES BIENFAIT:

This applies in our relation with other people too, and not only with children; because the same method that is used here, that Krishnaji gathers round himself a certain number of people to help them solve their individual problems, is to a certain extent also applicable to other people who gather round us. They will gain something from this contact, it will be passed on by them to people they will contact, and thus there will be numerous contacts.

RALPH CHRISTIE:

It sounds too easy to me. I think the difficulty is that when we go away from here and meet people, people are so heavily entrenched in their own outlook that it would almost take an explosion to get them out of it.

KRISHNAJI:

Don't let us discuss whether Truth is practical or impractical. The moment you ask, "Is it practical?" you are destroying the very purpose for which it exists.

M. FRIEDMAN:

We are always concerned with improving life instead of letting life go. But for me to apply quite sincerely and strongly to human life or our own life, what Krishnaji says, is to make a nice, a perfect chaos, a most exquisite chaos. We are all speaking about schools, families, societies, communities, and so on, because we have a complex, and I may call it "altruism complex." We always think that when we speak of something, we have at once to think about our neighbor, but it is not our business to think about our neighbor.

KRISHNAJI:

I quite agree, sir. That is why I come back to the point where we started. For heaven's sake, don't let us consider our neighbor before we have considered ourselves, because it is not altruism to help your neighbor to get more blind than he is. And therefore, we come back to the other idea, that you cannot drag others into your view of Happiness, into your view of Truth, into your view of Life, because that means conversion; in other words, you are giving them something which they *must* take in order to attain.

C. SUARES:

That is all my point. One day somebody asked me, "What am I to do to help Krishnaji?" I answered him, "Be a genius!" And he came again one day and asked me, "What are you doing?" I said, "Well, I am in the process of trying to become a genius." I think a genius is a creator, and he who creates is not concerned with the others. Was Beethoven concerned with those people who did not listen to music?

M. FRIEDMAN:

Krishnaji, you have given the simile of the well full of waters, but not everyone will use the waters properly. Let us imagine the fortunate, or unfortunate, case that your teaching has become widespread throughout the world; it becomes the fashion, for instance, and every man begins to apply it to himself; it will produce a little revolution in his private life. In the majority of cases it will stir up people. From his neighbor's point of view, the man who is stirred up will be the most impossible person in the world to live with. There will be a period, let us imagine, when all the people in the world will be most impossible to their neighbors, and there will be a little divine chaos in the world, as you have told us. But it won't be so, because people are afraid of chaos. They fear it. We are always speaking of social problems and communities. Because we are afraid that our individual realization of our individual truth will be disregarded or misjudged by the community. Everyone of us feels quite keenly that the Life that is sleeping in him, when he allows

it to flow freely, will bring with it all the mud and all the stagnation that has been gathering through all these aeons of time. And everyone is awfully afraid of it. Therefore everyone speaks of social problems because he is afraid of his neighbor. In my opinion your teaching may look anti-social—as a-social—and sometimes it may appear as anti-social. Moreover, it is not applicable to every individual in society. It is for everyone, but there are people who will be afraid to put it into practice, others will be ashamed to put it into practice, and a few will put it into practice, but they may be told that they are the most awful people in the neighborhood.

Y. PRASAD:

I do not think Krishnaji is anti-social. Social links are not fixed. They are variable. And therefore it remains at all levels. And so, if the individuals as units change, the social links will vary, and it is not really anti-social to change rapidly towards Truth. I for myself, look forward to a very great change in India as the direct result of Krishnaji's teaching. The millions in India are really stagnating away from the flow of Life due to a barrier of tradition. Now, when this message comes there with full force and spreads among the millions of the people, the barrier will be to a great extent swept away, and they will be carried along to a new life. They will adjust the social relationships automatically.

MME. DE MANZIARLY:

Probably there is something really new coming. We have spent all the time in discussing old terms—society, anti-social, social. Now imagine that there is a new idea coming. Something universal. I use the word "universal" because I do not know what the new thing is. Imagine that Mr. Friedman is right, that Krishnaji is anti-social because he is universal. Mere sociality may be in the way of universality. But I say that I am not afraid if someone says I am anti-social, when I am pro-something which has not yet a name. There are really new things coming, and so new that we have no terms for them, so new that we are afraid the old will go. For example, the idea of the Master without a disciple. This idea of a Master without a disciple is something so new that first of all they say it is impossible. So that is just it. And the people who like the old, are sad or sorry, and they are afraid. They say, "He has no compassion, no social sense in him, he does not understand brotherhood."

MRS. RAMOND'T:

If we have to make this teaching practical, does it not mean also that, while trying to find the goal for ourselves and trying to attain it, we try to practice that in the world, or apply it also to the world problems? It would not be practical if it was not applied to the world problems, if we have to wait. For to wait till everyone was perfect would be a long process. We should create new circumstances and new opportunities so as to make it easier for people to see the goal. Isn't that so? Can we not help the divine in the politician to come to the surface, by telling him of the goal as we see it?

D. RAJAGOPAL:

The question is: Do you make people see the goal easily by making circumstances easier? You see, the whole question turns on this: You are sure of the goal as you see it, you know what it is; and you want to create the divine

in the politician in order to make it easy for him to see the goal as you see it. But I maintain the goal is not so clear as all that.

KRISHNAJI:

Therefore, I want to come right back to this: The goal for you is not the same for me. When you perceive that goal, it is not like mine, and when I perceive that goal it is not like yours, but yet they are the same. Therefore, there will be order and not chaos if each one seeks his goal. It is no good insisting to another, "This is the goal that you must have." When you say to another, "Look here, I want to show you the goal and the way you shall tread," you are destroying the very purpose of what I am talking about, of what I want to do.

The Loved One

By LIONEL DUNROBIN

Behold, the Loved One's here!—
 Now walking on our Earth!
 Inspiring mortals everywhere
 With dreams of noble Birth!
 And, like a wondrous morning,
 He soothes with mellow Light,
 Which most divinely spreading
 Eraseth gloom from night!

What appealing charm is His!—
 As richly He pervades
 With crystaline simplicity
 Life's labyrinthian glades!
 What revealing love is His!—
 As fearlessly He brings
 To the blinded multitudes
 The Truth whereof He sings!

And in His winsome Presence
 How swiftly He dispels
 With sweetly-balanced synthesis
 The stress that in us dwells!
 Then all becomes enchantment—
 Our problems fade away!—
 Drift away to nothingness,
 Like zephyr winds in May!

The Joy of Christmas

By JOHN A. INGELMAN



THE Christmas Season will soon be with us again—and wonderful indeed is Yuletide!

On the Julian calendar the twenty-fifth of December was fixed as the winter solstice and regarded as the Nativity of the Sun, because it is the turning point of the year, from which the days lengthen and the power of the sun increases. Sir J. G. Frazer in *The Golden Bough*, writes: "The ritual of the Nativity, as it appears to have been celebrated in Syria and Egypt, was remarkable. The celebrants retired into certain inner shrines, from which at midnight they issued with a loud cry: 'The Virgin has brought forth! The light is waxing!' . . . The Egyptians even represented the new-born Sun by the image of an infant which on his birthday, the winter solstice, they brought forth and exhibited to his worshippers."

Toward the end of the fourth century the Western Church of Christianity was the first to decide upon the date of December 25th as the Day of Nativity, and later the Eastern Church joined in this date. The Christian Church found it expedient to celebrate the birthday of its Founder on the same day that the Romans, in rejoicing and revelry, celebrated the birth of the Invincible Sun (*Natalis solis invicti*). By taking advantage of this established Roman festival, they made easier the transfer of the devotion of their converts from the Sun God to Him Who was called the Son of Righteousness.

From about the beginning of the fourth century, then, countless millions of Christians have poured out their fervid devotion, century after century, to the Great Founder of their religion, in commemoration of His birth, set at December twenty-fifth. All through these ages the love of the millions glimmered and glowed but faintly, yet on the great Festival of the Nativity it soared upward, in unrestrained devotion toward their Master and King.

There is little wonder, then, that the spirit of goodwill and joy at the Christmastide is a unique event, with its cumulative momentum of centuries, with its constant addition of love and devotion from hearts that have slowly grown purer, and from minds that are gradually growing more understanding. There are indeed very few people in all Christendom who during that short week are not living in another and far more beautiful world—one of joy and happiness—and are unconsciously, often consciously, aware of the miracle. The narrow world of everyday in which most of us live, with its many worries and anxieties, its many thoughts turning round ourselves and other innumerable unessentials, is thus suddenly and mysteriously transformed. Those of us whose minds are unobstructed, even though our perception may be dim, cannot fail to hear the glad echo from inner realms of our being, and to feel, if I may use the words, that "in trailing clouds of glory" the blessing of Him Whom we commemorate wells forth in return upon His little children.

For one short week at least, human beings, drawing nearer to things eter-

nal, cannot help but share freely, because of the love in their hearts, whatever treasure they possess with their fellow men. The giving of Christmas gifts was an unavoidable corollary, through time and custom becoming a permanent institution.

During Yuletide, when in some indescribably beautiful yet incomprehensible way the heart of the universe is flung wide open, reflecting its glory in every son of man, we may all draw many invaluable lessons. First, there should be no difficulty in our discernment of the truth of the basic law that whatever force we set in motion, the same rebounds to us again. We can clearly see that it is possible for us to live at a higher level than we ordinarily do. On that understanding should follow the determination to endeavor to live that life not only for one short week but for the fifty-two weeks of the year. With such an effort on our part, life on earth would become transformed, and the understanding gained that it is the love in the heart which gives birth to this great metamorphosis.

It then becomes easy for us to visualize life as it will one day be lived on this our sorrowful star, when human beings will have become truly human, when through ever-recurring, purging fires of suffering the dross of the lower nature is transmuted, reflecting the splendor of the One.

All these opportunities, offered to us in potentiality during the Christmas season, may be summed up in one central truth: for every one of us they render more easy the realization of our own divinity. But how infinitely more wonderful does the glory of the Christmas season stand revealed to those of us who commemorate, not only a nativity of the distant past, but who in our own day are given the inestimable privilege of proclaiming the very presence of the World-Teacher in our midst!

Again the Master Singer sounds forth life's eternal song to all humanity, though, alas! it must fain be that only those who listen to Him in their hearts will understand.

Enveloped by the darkness in which men live, the struggle for light is becoming more and more accentuated. Doubtless we stand at the dawn of a new age, the Herald of which has come to offer us the light through which the darkness may be dispelled. Again He sounds forth eternal Truth. The message of the Great World-Teachers is every the same in essence, though their language varies. By way of illustration may I here quote only a few out of numberless parallel passages:

KRISHNAJI: "The Beloved is the Life in all things and not something exterior to yourself. Union with the Beloved is the harmonious understanding of Life."

"I am all things because I am Life."

"I and my Beloved are one."

BHAGAVAD GITA: "I am the beginning, the middle, and the end of all existence."

NEW TESTAMENT: "The Kingdom of Heaven is within you."

"I and my Father are one."

"Know you not that you are the Temple of God, and that the Spirit of God dwelleth in you?"

ORPHIC PRECEPT: "Become what thou art."

UPANISHADS: "Each man ought to say to himself, 'I was the Creator. May I become again what I was.' "

LORD BUDDHA: (According to the Light of Asia)

"Seeking nothing, he gains all;
Forgetting self, the universe grows I."

And again:

KRISHNAJI: "Be a lamp unto thyself; thou shalt not then cast a shadow across the face of another."

NEW TESTAMENT: "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

Life is a never-ending symphony, and we are among the players. Many of us are as yet concerned mostly with discordant notes, but presently, as we apply ourselves and become more skillful, we eliminate more and more the discords and become attuned to the divine harmonies.

Some day you and I will have completely lost ourselves in the ecstasy of Life's great song, only to find ourselves again as Master Singers, sons of God permeated with the splendor and beauty of eternal melodies. Then through our hearts and minds as on aeolian harps shall the celestial rhythm on the spheres peal forth:

"Peace on earth, good will to men!"

Sing

By EMOGENE S. SIMONS

Sing, sing, O life within me,
Sing the truth that lies around thee
Told in forest, mountain, sea—
The Beloved is.

Sing, sing, O soul of mine,
Sing the birthright that is thine,
All that is, is yet divine—
The Beloved is.

Of What Are You Afraid?

True
By MARIE RUSSAK HOTCHENER



HIS is a question that Krishnaji has recently put to his hearers. It penetrates to the very depths of one's being, carrying with it the profound conviction that the time has now arrived when each individual must pause, ponder, and make answer, or the desired mental order of his future progress will be impossible of attainment because of the confusion of the present.

No doubt there is much confusion owing to strange fears in the minds of many people, and Krishnaji has disclosed them. He knows what an obstacle are such fears to one's understanding, how they inhibit the powers of reason and intuition. In fact more people are self-deceived by fears than are courageous through an intelligent comprehension of his presentation of Truth.

After having discussed their fears with very many people the writer has found that the primary one seems to be, to put it bluntly, of being fooled. The world of religions has constantly sounded the warning, "Beware of false prophets," and many individuals are afraid of any Truth that does not emanate from an orthodox source. They believe that Christ has been and will continue to be for all time the only Teacher of the spiritual life. They fear others are imposters, or unnecessary. The more courageous seekers for Truth say that they prefer to have the experience of being fooled (if that is to occur) than to retard their own powers of discrimination and judgment through inexperience, or through hiding behind a dogmatic theology which inculcates fear and advocates trusting to others for the removal of the shortcomings in their characters.

Another fear that besets many minds is that of moving from the known to the unknown, from frequented paths that have been found safe, to unfrequented ones about which they have doubts. Krishnaji's teachings are a new light which changes the relative importance and perspective of formerly traversed byways; it first reveals a larger horizon of a region of Truth to be explored and then it must be oriented in reference to former beliefs.

People are afraid of Krishnaji's teachings because they are thrust back upon themselves. He says they should not lean on other authority, not even upon his, but upon the divinity within themselves. But they, finding this divinity an abstract principle within, prefer a concrete personality without. Their independent, inner power has not yet been tested, and, childlike, they fear to take any steps which will do so. They proceed timorously, slowly, and fearfully (and necessarily weakly) for a long time. They may still be really good people but not great people. The former fear and follow; the latter dare and lead.

There are two general types into which most fearing individuals fit: those who are temperamentally what might be called "emotionally-led," and those

who might be called "mentally-led." There is a third rare type, not general, but *special*: they are what might be called "egoically-led." It is interesting to see how clearly marked are the reactions of each of these types to the teachings of Krishnaji, and how the fear-full emotions and beliefs of the first two types are greatly transcended in the third.

The emotionally-led type are those individuals who have shrunk from the realities and experiences of the outer world, and have taken what they believe is safe refuge in prayer, theology, religious ceremonial, and the guidance and shelter of leaders, divines, and secluded retreats. When they hear Krishnaji, and he tells them that self-reliance must be gained through outer experience with life and that they must gain the power to stand alone, they are either in tears of depression or fear to be untrue to their leaders and societies, and so remain among those who are undecided because they are afraid. Their emotions are more developed than their minds and they are led by them.

There are other emotionally-led persons who, when they hear Krishnaji, fall on their knees and worship him. Their faith has transcended the disturbing fear-levels of the emotions, and they will trust, love, and follow him to the ends of the earth. He sounds a note of warning to them, however, by saying that he prefers one person who understands the Truth he brings, to a thousand who have faith in and love for Krishnamurti.

(We must not think, however, that understanding excludes faith and love; it must include them to be complete.)

The fears of the mentally-led are other than those of the emotionally-led. They are usually present in people who are aggressive, who have found the outer avenues of life the more attractive, and the doctrines and dogmas that refer to the laws of the outer life sufficient and all-inclusive.

Krishnaji tells them that they have put themselves in mental cages, and that their progress is hemmed in by beliefs, theories, and traditions. He says they must turn from the outer, confusing complexities of the letter of the law to the solitudes of the soul, where the spirit within will reveal the eternal verities.

Naturally the advice of Krishnaji, which recommends such a complete reversal of habitual feeling and thinking on the part of each of these types, causes many in them both to be afraid. Each type has been led through life's experiences in a totally different direction from the other. Each has become extreme and set in its ways, become beset by dangers peculiar to its own particular type, and has expressed its fears in its own way. One type is afraid to gain experience through the outernesses, the other through the innernesses of daily life.

Some members of these types have thought Krishnaji is inconsistent when one day he urges that solitude and meditation are necessary in the attainment of Truth, and another day he says people should invite active experiences, taking a part in phases of the outer life of the world. Is he not speaking to members of the two types? It is so often true that emotionally-led people are much too retired and seclusive, fearing the temptations of the world; while

the mentally-led are much too extreme in the other direction and fear to face the solitudes of the divine within.

To the emotionally-led he speaks another warning of too much devotion to personalities. Love must be impersonal, and for Truth alone. Such people would be willing to become martyrs for some one person they love, and still would persistently misunderstand Truth itself because of their extreme emotions and fears.

To the mentally-led he speaks a warning of engaged minds in fixed ideas, in dogmas, in philosophies, in set beliefs. He tells them to doubt their beliefs, that it is essential to the understanding of Truth; to doubt even him, to bring the test of analysis on what they believe and thus to disclose the nonessentials that becloud their reason. But they are afraid that to doubt means to be disloyal to their teacher and leaders, and to the philosophies that have been their sustenance for long years. And thus fear grips them—they think that doubting is fearing.

Many people who are mentally-led have not analysed or understood the difference between doubt and fear! Doubt is mental; fear is emotional. Krishnaji says to "doubt intelligently," and yet the majority of people "fear emotionally" instead, and think that it is doubt.

Intelligent doubt is the action of a courageous, logical, inquiring mind, and raises the consciousness nearer to the realms of analysis and understanding. But when doubt is impelled by emotion, the action of a timid, illogical, retrogressive mind, it lowers the consciousness to the realms of fear, and precludes the power to reason and to understand.

Let us consider for a moment that third, rare, and special type of individual, the egoically-led, his relation to Krishnaji, and to the fears that beset the other types. How will he react to the question: Of what are you afraid?

When a person's experience has been long and sufficiently complex and inclusive to emancipate the consciousness from the vagaries of the personality, thus building a bridge between the higher mind of the ego, (the real man), and the lower mind of the personality (that shadow of the real man), then there is freedom, liberation from the fears and uncertainties of a less complete experience. Fear as an obstacle is destroyed.

"If you destroy fear you are spiritually fulfilled; but if you are conditioned by fear—as you are—there is evil." (Krishnaji.)

The egoically-led are able to pursue and destroy fears in the mind relentlessly and intelligently because they have passed through all the necessary stages of the emotionally-led and mentally-led types and have experienced and conquered their dangers. They have as it were established a governing relationship between the two; they control their emotions and thoughts; they are not controlled by them.

But during its evolutionary progress there are many degrees of expression in each type. The egoically-led individual, in the earlier degrees of his development, is in danger of still possessing certain fears—fears of his intellectual pride being hurt, and that he will be made to appear inconsistent. At

an advanced stage there will not be these fears. But when there, they are sufficiently troublesome.

To paraphrase Emerson, one might say that pride and inconsistency are the hobgoblins of the earlier stages of egoically-led minds. The beliefs of this class of individuals are usually based on traditions and philosophies, and many of them have become teachers, writers, and in a certain sense, leaders. The only test of their worth to those who have leaned on them for guidance in character-building has been the orbit around which their philosophies revolved, and they have not only been satisfied, but also have felt a certain pride in what they believed and taught. So naturally when Krishnaji came into their midst and expounded his soul-liberated wisdom, these egoically-minded individuals feared to let even their pride of intelligence go, and thus loose them to greater-than-ever heights of understanding. Instead, they felt hurt that, as they said, "They should be told publicly that their teachings had many things in them which were not essential, and so they feared that much of their good work was undone."

So when these more advanced people feel compelled to reply to Krishnaji's question, Of what are you afraid? if they are perfectly frank they will be forced to admit that if they openly declare they accept his presentation of Truth, cast aside all the things which he says are not essential, and grasp his teachings whole-heartedly and whole-mindedly, people, especially their followers, will consider them very inconsistent. Thus fear makes this type cling to a dead past at the expense of a living present. Eventually they may fear that if they do not openly and wholly accept the Truth which Krishnaji brings they may fall out of the running, and so they will follow him in spite of themselves; but at this stage of civilization it is not very congruous to be frightened into Truth for lack of a courageous honesty.

Fortunately, there *are* those who hear Krishnaji, who do *not* cling to a dead past. They are a small minority, those who have reached the advanced stages of the egoically-led minds. They have sufficient vision to glimpse, even if faintly, the wide scope of the eternal verities as they are taught by Krishnaji. They understand enough of them to become inspired, to cherish, apply, and live what they *do* grasp of them; and to that extent they can inspire others. They are free from fear, and are not even troubled or curious about the source of Krishnaji's Message, or who he is; enough that he speaks a new and unique Message which rings true. If there is room for any fear at all in such advanced minds, it is that they will not understand him sufficiently to enable them quickly to gain the supreme goal of the soul—to be united with the Beloved for all time.

In thus reviewing some of the fears of individuals and analyzing the shortcomings of the different types, have we found ourselves and our fears to be included in them? There is little doubt but that we have, in some degree. But that need not be discouraging, for there are definite methods for dealing with and conquering such fears, methods that are based on the consideration of the mechanism of the brain and sympathetic nervous system, and on sys-

tematic suggestion and meditation; these greatly shorten the time usually required to control fear and to substitute courage.

But if there is not time in the busy lives of some to practice these definite methods, there is always the longer and simpler though equally effectual way of grasping every opportunity in the varied experiences of daily life to analyze the fears which arise; and thus to instill courage, poise, and confidence into the consciousness of the emotionally-led person, courage, open-mindedness, and tolerance into that of the mentally-led, and courage, fortitude, and intellectual honesty into that of the earlier stages of the egoically-led.

This will enable all types to draw closer in understanding to the World-Teacher and lead them finally to discover the portals of Truth which he is opening before them, leading to the Kingdom of Happiness within.

*Which type are you? Short seem to find
mine - must be in a class by
myself eh?*

By JOHN BURTON

O Life I am lost in wonder
Speechless with awe at Thy silent music
Which floods my eager waiting heart
Through ears made open with an aeon's
listening.
The cow-bell's soft note through the eve-
ning stillness
The bird's song as it bids the world good
night,
The rustle of dry grasses on the golden
hillside,
The crack of the huntsman's gun that
speaks of pain and change;
Through these, and through the sigh of
my own breath,
I hear Thy music.

In the green dancing leaves of the swaying
orchard people,
In the slow journey of their lengthening
shadows into darkness,
In the sharp changeless line of the purple
mountain top,
In the stainless blue of the cool skies;
In these, and in the movement of my own
hand as I write,
I see Thy hidden purpose.

O Life, I am Thine utterly.
Now art Thou confessed to me and me to
Thee
In my heart's silent depth.
Not me, and these, and Thee!
There is but Thee!

The Principle of Life

Its Relation to Modern Attitudes

By JUSTIN POWERS

Not many years ago a young medical student named Crille watched an operation upon a young man accidentally hurt; watched the struggle of life in the healthy young body and marveled at the power of death as it slowly stole over the form of the youth. It affected Crille so profoundly that he determined to study the cause of death and to give his life to the pursuit of that baffling thing that caught all too many in its toils in the prime of their life.

He had not studied far before he found that to understand death he had first to understand life; and thus pursuing his goal stumbled upon the process of life inherent in matter. In his account of his research he phrased in scientific terms the secret of the Trinity and the teachings of occult science, unknown to him for he was only a materialistic scientist with an ideal. Thus it is that our scientific men give to the world bit after bit of truth in acceptable form, whereas one must struggle with the tests of probation before he can acquire the same knowledge by fitting himself for initiation into the Mysteries—the Mysteries that hold the secrets of life and death, of Nature, and her unchanging laws, that give upon the inner planes in full measure the truths that science strives so hard to get from the intellectual and outer side of life.

Crille describes his findings of life processes in the organic cell as "bi-polar," and shows the operation of life in the minute organism to be the same process found in the human organism—in all Nature, in fact. Within the cell exists a battery similar in operation to the dry-cell battery we all

know and that aids us to ring our door-bells. In brief, the cell is constructed of nucleus and cytoplasm.

Within the nucleus exists the active positive pole of the battery; surrounding this is the permeable film which acts as a conductor of the electric life charge. The cytoplasm, the surrounding large part of the cell, is the negative pole. Crille found that when the potential or electric force of the positive pole was greater than the negative, there was active life or consciousness in the cell; but when the forces of the two poles become balanced inertia ensued. Inertia in an integrated organism means death to the organism or disintegration; consciousness ceases to exist when the negative pole potential becomes equal to that of the positive.

Life then is a bi-polar process; and Crille further advanced the theory that as it is in the cell, so it is in the human organism; the brain being the seat of the positive pole, the nervous system the conductor of the life charges, and the liver acting as the negative pole. It is, as the adept Morya puts it, "the eternal chase of the positive after the negative" throughout creation.

This is the secret of the Trinity: The Father or the generating principle in nature; the Mother, or the fecundating principle in nature; and the Son, or the resulting Consciousness, which is the latent seed of the divine principle in man.

That which we call life, then, is the normal working of the law of spirit manifesting as matter in some unit of consciousness; the integration of matter in an organism, or group of organisms. This is

Creation: The construction of something out of the virgin material of the universe.

Death is the destruction of that something when the positive pole of life forces fails to conquer the negative.

When death comes to the form, the atoms of matter scatter back into the great reservoir from which they were drawn originally, to become again one with all Nature. The consciousness which was embodied in the form retains its individuality upon the plane of consciousness, to be again and again immersed in matter until it evolves to the ultimate of its goal, through long eons of evolution, and becomes perfected man, one with the Spirit of Nature.

But all units of consciousness do not continue to exist any more than all forms; those that continue to conquer conditions about them, to gain ascendancy over environment and matter, increase their positive polarity and earn a continued existence. As it is on the physical plane so it is on other planes and the ancient doctrine of "lost-souls" has a foundation in fact.

It has well been said that "Life is a continued conquest," for Nature has no use for that which does not conquer her. She either nourishes with her negative principle the conquering force or positive pole, or she destroys and gathers into the great reservoir the disintegrated parts of the failures. Like seeds in the field that are sown in the soil, all that mature are those whose life principle is strong enough to draw nourishment from the soil, and to thrive and reproduce their kind—these give something of themselves to the world. But those that fail to gather sufficient nourishment to mature and reproduce are disintegrated back into the soil, to become that soil and thus give *themselves* for the nourishment and benefit of those that conquer.

For life, to be a conquest, must also be a sacrifice. That consciousness which gives nothing, not even its own kind in repro-

duction, must give itself for the benefit of the rest.

The evolution of man is the evolution of his consciousness which, as it increases in potentiality, permeates higher and higher into other planes. As it coördinates more and more with nature in her various phases it widens its scope and polarizes itself in the higher principles. These are latent in the human ego and must be developed by the continual conquest over surrounding conditions, by the consciousness inherent in the individual unit.

We find that humanity builds for itself the vehicles, whether physical, desire, mental, or soul vehicles, by which the conditions or differentiated principles of nature are first perceived, used and conquered. At present, the average man has evolved into his fourth principle or his desire vehicle, thus he builds his will through the strength of his desires.

Upon the physical plane the seat of the will lies in the muscular system. In order to get the full and proper use of this will, one must have his body in health and good condition. To allow oneself to grow weak and useless in body is to deprive oneself of full use of his opportunities for the evolution of consciousness. As a stalk grows and puts forth buds for the future blossoms, so does the fourth principle of man mature its stalk while it puts forth leaves of intellectual life, its fifth principle. Later still will come the maturing of the sixth principle—the blossom of the plant. Today the average man is leafing forth in his intellectual principle and the buds of the sixth, or spirituality, are showing in many unexpected places.

The world or globe upon which we move and from which we draw our sustenance evolves in corresponding manner. It is now in the latter half of its fourth evolutionary round, corresponding to the fourth principle of man, with the fifth principle evolving into a state which will

come to its fullness in the fifth round. As the world evolves it becomes more and more spiritual and less and less dense and material.

The matter from which we are formed is the matter of the mother earth, and unless each individual evolves in corresponding degree, keeps pace with the world itself, he will find no suitable material in which to clothe his still materially dense consciousness. If he has built no vehicle from the material proffered by the world's soul regions, but waywardly stays behind, refusing to conquer the conditions within and about him, he loses himself in destruction. For the great law of nature is to destroy that which does not conquer her, whether the failure be seed, or human consciousness.

Within the fifth principle, which is the mental self, lie the gathered thoughts or the material that builds the spiritual vehicles. All those thoughts that lead one to spirituality, such as unselfish devotion to the service of mankind, love and aspirations toward beauty and idealism, ardent search and desire for Truth—these thoughts carry the evolving ego onward and build his soul. All those thoughts for self, for possessions and worldly things, bind the ego to the lower man and prolong his stay in the materially dense world. To have no thoughts which contain a germ of love for others, or spirituality, is to attach oneself to the state of existence and matter from which the world itself is gradually moving away. It is to cause the personality to fall into the state *below* that of the world, or the state of annihilation or disintegration. This is a long, slow process which has earned for itself the name of the "Bottomless Pit," or eighth sphere, of which all occultists are aware.

When this happens to the consciousness that refuses to evolve, the ego is separated entirely from its reincarnating principles. It becomes delayed until the next evolu-

tionary cycle, a time almost incomputable in our arithmetical figures, to begin again at the beginning of another human evolution.

To return to our own evolution: From now on there will be evident much manifestation of disturbances, mental and emotional turmoil, apparent crime and evil, catastrophes and eliminating conditions. The sorting-out process has begun and the failures will be forced to face conditions which must ever grow harder and harder to them as the world itself grows better and affords them no native level in which to thrive. They will be cast back into the field to become again that soil from which they came.

Life is indeed a continuous conquest; there is no letting up of advancement or lying-down on the job. To evade the conquering of self, and to refuse to assume the responsibilities for one's own acts is to stand still and let the world go ahead—letting oneself be drawn into an unscalable abyss.

This is indeed an important period of the world's evolution, and all of us who are capable of being in the lead, and are strong in our spiritual selves, must lend a hand and constitute ourselves teachers so that we may help to awaken to life the latent spiritual qualities of mankind and hasten the development of the spiritual vehicles of those only partially awakened. Our goal is perfection, but how many thousands will perish on the way!

Let us hastily survey the means by which our perfection is more easily attained, and what some of the conditions are which hinder us in advancement. Verily, it is Truth versus illusion. And one of the most fatal of illusions which is destroying mankind today is the attitude on sex matters.

It is an attitude that breeds self-indulgence, the opposite of control and power. It breeds evasion of responsibilities, the opposite of that quality which makes the Adept, the Master, with the responsibility

of humanity's spiritual welfare upon his shoulders. It breeds the desire to take from one's fellows and give nothing, an attitude that destroys. If we do not create we are ourselves destroyed by creation's methods. We must in our attitude be a constantly co-ordinating part of the life principle, or positive pole of nature, or become a part of the soil or negative pole. The former means increased individuality and power and a greater oneness with all life; and the latter means a loss of individuality and a oneness with death, for the only real death is spiritual degradation.

The original purpose of the sex principle is the reproduction of one's own kind. It is a sacrifice of the individual for the race and a giving to the world. When this function is properly utilized the ego evolves normally, for the personal self feeds and builds the impersonal self by the essence of its experiences. In the human process of reproduction, which is nothing more or less than an unconscious desire for parenthood, there exist the rudiments of all the finer things of the spirit. This is, unfortunately, modernly camouflaged by lust and greed into an evasion of parenthood and "a man's rights" to self-indulgence.

The love of mate embodies within itself the potential of a larger sense of coöordination and oneness which must come eventually to each aspirant for perfection before he attains his goal. The love of children and the ability to sacrifice oneself for their welfare contains within itself the potential of love for all mankind which must fill the soul of him who would become Master.

Out of marriage, reproduction, and the sense of responsibility which goes with them, ultimately come the spiritual qualities of fellowship, brotherhood, and divine love. To abuse the function, as modern society is doing and to distort it into something for self-indulgence, evading the responsibility of parenthood, is to build the

thoughts and elements that destroy the individual. Out of the most personal relations and the most personal emotions, are built the impersonal. It is not by personal freedom from this duty, but by devotion to duty and the assuming of the responsibility for one's own actions that it is built.

The modern attitude of sex indulgence in the average man and of celibacy in the ascetic are equally dangerous and abnormal unless perchance the latter has balanced his *karmic* debts and is getting ready to leave the field of human incarnations; but evasion of sacrifice or responsibility, lies embedded in both attitudes, and evasion is not conquest, and without conquest life ceases to exist. Evasion of conquest leads in time to spiritual death.

If one should be placed by circumstances where he is unable to fulfil the function which Nature demands of him and remains unmarried, he must give of his greater self upon other planes. In such a case celibacy should be justified by a more intensified giving in other directions. For a man to play the *Don Juan* and evade the responsibilities of his love-making is to encourage prostitution, infidelity, deceit, and all the soul-destroying phases of existence. Such a man builds the elements for his own destruction, for he has refused to be coöordinated with the life principle of creation and has been the means of leading astray or into unproductive channels the life force of others.

The modern evasion of marriage is a result of this attitude on sex—self-indulgence—with companionate marriage merely a lesser evil. Marriage should be regarded as an honorable acknowledgement of the fulfilling of nature's purpose. The only one who regards it as a "bondage" is he who is unwilling to assume responsibilities. He is afraid to give for fear he will not get, and thus he severs himself from the One Life in its great creating principle of Life.

Courage

By DOROTHY DOBBINS

The international reformer, Dr. Annie Besant, said in a recent address, "I think that the two virtues which are most needed in each of us, especially in the earlier part of the immediate future, are courage and discretion." Therefore let us study the spiritual qualification of courage, and the destructive emotion fear, its polar opposite.

The word fear is derived from the Anglo-Saxon *faer* meaning peril or harm and is defined as "a painful emotion excited by the expectation of evil or apprehension of danger." It has many shades and degrees of meaning, some of which are as follows: timidity, apprehension, worry, anxiety, mistrust, shyness, diffidence, misgiving, solicitude, suspicion, depression, alarm, fright, dread, terror, horror, consternation, dismay, and despair. There is no more destructive psychological force in all nature than fear; but because it has so many varying phases, the majority of people do not realize its possibilities, or the extent to which it governs their emotional lives. It has been termed "Psychological Refrigeration" because it is freezing in its effect, producing mental and nervous paralysis. All persons should guard against it continually, for no one who is a prey to its influence can tread the path of spiritual enlightenment, or find the kingdom of love and happiness." In the *Voice of the Silence*, by Madame Blavatsky, it is said, "O candidate beware of fear that spreadeth like the black and soundless wings of a midnight bat, between the moonlight of thy soul and thy great goal that loometh in the distance. Fear, O disciple, kills the will and stays all action." It belongs to the world of the personality, to the life of the materials of which the emotional bodies of animals, lower deva and

human beings are partly composed. It is the freezing breath or emanation of gaunt, grey elementals or demons that roam the lower levels of the astral world; and in so far as we are influenced by it, we draw into our emotional vehicles some of their poisonous substance. Like an icy wind, fear chills the fairest flowers of our life and, if it persists, kills them, robbing us of our hope and ambition, our joy and strength, and the wisdom and love that would otherwise bless and beautify our days.

Many of us can look back and see the havoc that fear has wrought in our own lives. We have feared our elders, public opinion, new ideas, loss of position, poverty, illness, and most of all death that eventually comes to all. We have been suspicious and doubtful of those we loved and often perhaps frozen the tenderness, sympathy, and affection that might have blossomed into love and beauty, and filled our souls with peace and joy. Our strength has been sapped by timidity, fear of our own inefficiency and imperfections; so we failed to grasp many opportunities that came our way. The little wisdom that was ours which should have guided us through our difficulties has been submerged by worry, anxiety, and discouragement, leaving us trembling on the brink of ruin. Truly there is no more fatal influence in all the three worlds than fear in its many and subtle forms, so let us conquer and cast it out of our lives, freeing ourselves forever from its toils.

Most of the unpleasantness we dread need never come to us, if we but use the courage that is inherently ours, to dare and to do the best we know, regardless of what may come to us afterward. (Indifference to

effects upon ourselves, however, should not cause us to be indifferent to effects upon others.) Even when sorrow and trials come, as they do to all of us at times, fear only weakens and makes us less able to bear or master them; while courage lifts us, sets our feet on higher ground, and gives us added power to meet and conquer still greater difficulties.

In our journey through the human to the super-human kingdom, all the powers of nature in the three worlds, physical, emotional, and mental have to be met and mastered; and this alone, so far as the personality is concerned. In reality, the unity of all life makes being alone an impossibility on spiritual levels, but this the intellect does not know. Dr. Besant warns us of and describes the spiritual darkness that descends upon every aspirant and disciple, from time to time, as he journeys toward his goal. This is great or less, according to his evolutionary status, the greatest darkness coming at the fourth Initiation, symbolized by the crucifixion of the Christ. This is caused, among other things, by a quickening of his present and past experiences—his *karma*,—in answer to his efforts to purify his personality, reaction from emotional exaltation, glamor that the dark forces of evil—"brothers of the shadow,"—have the power to cast over him and, sometimes, the unconscious bearing of part of the world's *karma*. "Can the aspirant hold out? Can he bear the strain, live through the darkness and be found when it lifts, weary and worn—but there?" Too often his courage and endurance fail and then the darkness becomes permanent for that incarnation, because the soul had not yet acquired sufficient fortitude and strength to endure. Endurance, strength, fortitude, bravery, resolution, daring are all aspects of courage, and it is only by developing these qualities in the lesser struggles of life that we gain that greater courage which includes them all

that shall carry us through the dark nights of the soul.

In *At the Feet of the Master*, by Krishnaji, the World-Teacher, we are told, "The calm mind means also courage so that one may face without fear the trials and difficulties of the Path."

All who lift themselves even a little above their fellows in spiritual advancement have to face misunderstanding, misrepresentation, active and even hostile opposition. This is partly because of the law of *karma* which demands that we pay to the uttermost all debts contracted in the past; and partly because the masses of people at any given time are unable to understand the higher truths. So we can only maintain our position and go steadily onward, if we have the courage that braves all difficulty.

Bishop Leadbeater, the eminent occultist, says even "physical courage is needed too. There are many dangers and difficulties on the Path, not by any means symbolical or on higher planes." People hunt and kill their younger brothers, the animals and birds; criticize and condemn their fellow men and women; hate, injure, and oppress those weaker than themselves in business, the social world, etc., and then wonder and resent that they are criticized, hated, and injured in turn. They do not realize that "all injury from without is but the reaction of aggression from within," and that we only fear that which we hate, and *vice versa*. "To the heart of love, there is nothing that is hateful and therefore nothing that can injure." A Master of the Wisdom, a perfected Man of our humanity, can go into the wilderness and the most ferocious beasts will come and roll at his feet, will bring their young to him for protection, because he loves all and they somehow feel it.

The word courage is derived from the old French and Latin root *cor* meaning the heart. As we know the heart symbolizes the soul, so courage is the urge of the soul

to the personality to be strong. It may be defined as a quality enabling one to face danger without fear, opposition with calmness and firmness, and to pursue a course deemed right whatever disapproval or contempt is incurred. Courage is one aspect of the will, so partakes of its power and purpose. It grows out of the realization of one's unity with his own higher self and with the one life in all. Like the sunlight, it drives away the darkness and gives new strength to each day.

Life is a glorious adventure to the person of courage. Fearlessly he goes about the business of living; joyously rides the swift rapids of every-day activity; sails the bounding billows of tremendous emotion; scales the rugged peaks of earth's highest thought; and then calmly soars above the dark clouds of doubt into the clear skies of the intuition, finding there the sublime Truth he seeks. Quickly he learns the lessons of the lower life, swiftly he travels the steep path of perfection, because he dares to rise above the fetid fog of fear and on the strong white wings of courage he takes the kingdom of heaven by storm.

Just now with the appearance of the World-Teacher, we need courage, not only to face a more or less hostile public with its ridicule and doubt, but more especially to govern our own personalities and their reactions to His teachings. He comes to make all things new, to restate old Truths in new phrases suited to our present needs, and also to lead us another step towards spiritual goal. Already some who have looked and longed for His coming are troubled at His words and fear the teachings yet to be given.

We have built up a structure of ideals, beliefs, and codes of conduct that have guided us thus far, and some of His say-

ings may seem hard because they do not seem to agree with our misconceptions of Truth. He tells us the way to Liberation and Happiness, as have His predecessors, and as always that way lies through renunciation of externals. He asks us to let go the props and crutches that were necessary for a time and have helped us to progress in the past; but now we must learn, not only to stand alone, but to go fearlessly forward into an unknown land, and there, where we have not ventured before, find the Truth we seek. Happiness is not to be found without, in science, philosophy, or the outer forms of religion, although these have their place in the scheme of things; but within the deepest depths of our own soul where the waters of life mingle and are one.

Have we the courage to give up old feelings, old ideals, old customs? Can we relinquish treasured possessions and even the warm clasp of father, mother, friend, or lover if necessary and "go alone in search of the Alone?" Can we face the darkness and loneliness that precede the dawn of a higher consciousness; step fearlessly into its gloomy depths, finding the way across to the other shore by the light of our own intuition?

That remains for each of us to prove. If we cannot, then Liberation is not for us in this life; we must still cling to outer forms and aids, still search in vain for the truth and happiness that alone can satisfy. But if we have the courage, the kind of courage that dares all things, to reach the blessed goal, then we shall climb to the temple of Truth and in a garden of gladness find rest for our weary souls. There all separation, loneliness, and pain will cease for we shall "know the Self as One," and bathed in the Eternal its perfect peace shall enfold us.

He Comes

By MARY GRAY

The hour is at hand when the burden of woe shall be rolled from the hearts of men even as the stone was rolled away from the sepulchre on the day of resurrection. Faithful servants who have watched steadfastly through the long night, bear but a little longer and the Beloved cometh to us.

Yet ere He come fully must our hearts bear more pain; for ere we can become channels for His power, our consciousness must learn in part to share His and our hearts must learn to carry the burden of the world woe. Each heart which is strong enough to bear unfaltering the understanding of man's degradation, each heart thus attuned to the cry of humanity's anguish shall be prepared to share in the atonement.

Falter not when the goal is in sight, neither from weariness nor from despair, nor from ignorance, which is our karmic heritage from the ages of man's wilful blindness to the light.

Know, we cannot; dream, we may; yet the glimpse of the vision can be at most but fleeting. Nevertheless, if we who glimpse the vision, hold it not, how can the blind world learn to see? Where can be found the Wise Men to follow the Star which shines in their own souls and which teaches them the Wisdom of the Christ?

If we will to be, we shall be the Wise Men of the Age who vision the Coming of their Lord and who bear to Him for His service the Gold of the Pure Wisdom of the Heart, the Myrrh of the Service of the Hands, and the Frankincense of the Sacrifice of the Spirit.

Bear in mind each day that one more milestone is passed in the long road which marks the Lord's journey to the World of Men. Remember, He comes. Peace. May the golden peace of the Angels of God's Presence be in our hearts and illumine our days and nights.

Krishnamurti and Emerson

By HERBERT RADCLIFFE



EARLY one hundred years ago Ralph Waldo Emerson began to exemplify and to proclaim in America a standard of life and thought which is in true harmony with the life and thought now emphasized by Krishnamurti.

In 1832 Emerson was only twenty-nine years old, but he resigned his office as a Unitarian minister because he considered the Lord's Supper an unnecessary rite and would no longer perform it. This was in staid and orthodox New England, and it constituted what was indeed a courageous act of intelligent revolt from the beliefs and attitude of his day. (Would it not be such even in this day?) It was the forerunner of a unique career which was destined to make him one of the great writers of all time. A little later he gave an oration at Harvard College which was termed by Oliver Wendell Holmes "the intellectual declaration of independence for America." There followed voyages to Europe, meetings with the progressive intellectuals there, lectures, essays, poems, and numerous other products of his thought, amounting to some eleven published volumes.

Authorities state that "no other American man of letters probably has been so potent a source of inspiration to his fellows." Emerson's teaching was idealism as opposed to the materialism of his day. He urged men to shun the traditions and precepts of the past and to rely on their own inner mental and spiritual powers. He amplified this teaching and applied it to all the problems of man's inner life as well as in relation to his fellows. He did not merely express a mystical generalization; he enunciated the essential principles of a well-ordered life, explored the recesses of man's spiritual and mental nature, and then described with crystalline clarity and delightful charm the mental, emotional, and actional processes that would bring man's life in joyous harmony with Nature, the great 'Oversoul.'

In Emerson's works the thoughtful student will find a liberal education in the essentials of life, a specific curriculum in the things worth while, a training for his intellectual and intuitional faculties, and a chart for the daily practice of those habits and virtues which will raise him above the fog of the loose thinking and acting of the world.

Krishnamurti's teachings seem to have the same object: to acquaint man with the central truth that he has within himself the divine potencies which he can expand into a harmonious relationship with Nature that shall lift him above the sorrows and ignorance of the world into a region of perennial happiness and wisdom.

Krishnamurti's mission has just begun, and his writings are as yet few. Some students find them rather vague. In fact, Krishnamurti says he is purposely vague. To such, and to others who are of analytical mind and who desire more details to lead their reason, Emerson's books will prove of great value because they elaborate many of the principles which Krishnamurti has so far only briefly touched upon.

It is not too much to say that a careful reading of Emerson is an admirable preparation for a better understanding of Krishnamurti, albeit the language of Emerson has a touch of the quaintness of a century ago. Still, the cardinal truths are there, and the student's serious intent to understand will certainly penetrate to that reservoir of eternal truth to which he had access.

Emerson was more than a writer and a philosopher: he was a seer, and his remarkable prevision of a great Teacher who was to come to the world will appeal especially to those of us who regard Krishnamurti not as an ordinary man but as a unique spiritual entity, a World-Teacher who comes to earth only occasionally to hearten the lives of men. Said Emerson:

"If the auguries of the prophesying heart shall make themselves good in time, the man who shall be born, whose advent men

and events prepare and foreshow, is one who shall enjoy his connection with a higher life, with the man within man; shall destroy distrust by his trust, shall use his native but forgotten methods, shall not take his counsel of flesh and blood, but shall rely on the Law alive and beautiful, which works over our heads and under our feet."

As Emerson so clearly perceived this advent, it may prove interesting to compare some of his writings with those of Krishnamurti. Possibly the earnest student may find in Emerson a valuable coadjutant in his endeavor better to understand Krishnamurti and himself.

SELF-RELIANCE

Krishnamurti: No external authority, however magnificent, however wonderful it be, can help you. The only authority you must obey is within you. . . . It has been my desire to create in you the longing to find out the truth for yourselves. . . . Whatever you establish within yourself can never be doubted. . . . The attainment of Liberation and the reaching of the Kingdom of Happiness is not without, but within, is not at the disposal of another, not in the possession of another, but within yourselves. . . . You will be known only by your lives, by your conduct, and not by authority, not by your superficial attainment, superficial knowledge. . . . The only important thing in life, the only essential thing, the only vital purpose of life, is to solve your own problems, establish the waters of life within yourselves, and not merely take the shallow waters of another, or the waters which are established in me. . . .

To discover yourself, to find yourself, to strengthen yourself, is all that matters, and not your dogmas, your creeds, your philosophies. . . .

From now on, you will be prepared to doubt everything. All your systems, your philosophies, your half-truths must go, in order to find the Eternal. And I hope that you will not listen to anyone, but will listen only to your own intuition, your own understanding, and give a polite refusal to all those who would be your interpreters.

Emerson: Trust thyself; every heart vibrates to that iron string. . . . It is only as a man puts off foreign support, and stands alone, that I see him to be strong and to prevail. . . .

The highest merit we ascribe to Moses, Plato, and Milton is that they set at naught books and traditions, and spoke not *what* men, but what they taught. A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the luster of the firmament of bards and sages. . . .

The relations of the soul to the divine spirit are so pure that it is profane to seek to interpose helps. . . . Whenever a mind is simple, and receives divine wisdom, old things pass away—means, teachers, texts, temples fall; it lives now, and absorbs past and future into the present hour. . . .

Let a man believe in God, and not in names, and places, and persons.

INTELLIGENT REVOLT

Krishnamurti: I know it is easy and comforting to hide yourself behind books, behind philosophies, behind creeds and dogmas, behind gods and behind ceremonies; but as long as you are held by them, you will be limited, you will be bound, and there will be fleeting joys and sorrows. The moment you leave these things behind—as a man passes through banks of clouds—and enter within and there discover the Truth, you will become part of the Truth. Then you will need no supports, no crutches, but you will need strength, you will need determination and ecstasy of purpose. You must give up your narrowness, your pettiness, your little knowledge, in order to understand the simple truth. Because your mind is complicated, you will make the Truth complicated; because you have the knowledge of books and the authority of books, you will give to that Truth the authority and the knowledge of books. . . .

The time has come when you must no longer compromise with the Truth; when you must no longer subject yourselves to the impositions of authority, for if you do you will not find the everlasting and the absolute. . . .

Emerson: A man must consider what a blind-man's-buff is this game of conformity. Most men have bound their eyes with one or another handkerchief, and attached themselves to some one of these communities of opinion. This conformity makes them not false in a few particulars, authors of a few lies, but false in all particulars . . .

whoso would be a man must be a non-

conformist. He who would gather immortal palms must not be hindered by the name of goodness, but must explore if it be goodness. Nothing is at last sacred but the integrity of your own mind. . . .

The objection to conforming to usages that have become dead to you is that it scatters your force. It loses your time and blurs the impression of your character. . . .

In liberated moments we know that a new picture of life and duty is already possible; the elements already exist in many minds around you, of a doctrine of life which shall transcend any written record we have. . . .

SHUN BADGES AND INSTITUTIONS

Krishnamurti: People do not require names, labels, badges, societies, and orders; they are not going to be satisfied by creeds and dogmas and enforced beliefs, but by understanding, sympathy, and affection.

Emerson: I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions.

KNOW THROUGH YOUR OWN EXPERIENCE

Krishnamurti: You must of your own accord enter that Kingdom, that garden, that abode of Truth which is Happiness. Of your own strength, of your own desire, of your own greatness, you must create this greatness which is everlasting. Of your own perfection, of your own genius, must you create this immortality. For what I create, or anyone else creates, can only be the passing; but what you yourself create through your own experience, is lasting, is permanent. . . .

In your own hearts, in your own experience, you will find the Truth, and that is the only thing of value. . . .

It is my purpose to show you that within you lies the strength and the power to attain and to establish within yourself Happiness and Liberation, so that when you go out into the world, you will be able to speak with your own authority which is born out of your own experience.

Emerson: I have no expectation that any man will read history aright, who thinks that what was done in a remote age, by men whose names have resounded far, has any deeper sense than what he is doing today.

The world exists for the education of

each man. There is no age or state of society or mode of action in history, to which there is not somewhat corresponding in his life. Everything tends in a wonderful manner to abbreviate itself and yield its own virtue to him. He should see that he can live all history in his own person. . . .

In all ways does the soul concentrate and reproduce its treasures for each pupil. He shall pass through the whole cycle of experience. He shall collect into a focus the rays of nature.

UNITY OF THE SOUL WITH THE OVERSOUL

Krishnamurti: Liberation and Happiness is your own product, though everyone in the attainment thereof comes together; it is an individual creation, though everyone in creating it is united; the discovery of this Kingdom of Happiness and Liberation is an individual effort and energy, but in discovering that Kingdom of Happiness and Liberation you will meet all the peoples of the world who are striving, who are conquering, and who have achieved. So, the mind and the heart and the body, when united, will be joined with the Beloved, with the Eternal, and with that flame of which the individual self is the spark.

Emerson: What is the aboriginal Self, on which a universal reliance may be grounded? The inquiry leads us to that source, at once the essence of genius, of virtue, and of life, we call Spontaneity or Instinct. We denote this primary wisdom as Intuition, whilst all later teachings are tuitions. In that deep force, the last fact behind which analysis cannot go, all things find their common origin. For the sense of being which in calm hours rises in the soul is not diverse from things, from space, from time, from man, but one with them, and proceeds obviously from the same source whence their life and being also proceed. We lie in the lap of immense intelligence, which makes us receivers of its truth and organs of its activity.

THE VALUE OF SOLITUDE

Krishnamurti: In order to build up this creative side of his intellect, there must be solitude, there must be time for thought, time for gathering, time for contemplation, time for dreams, time for meditation. . . .

Do not listen to another, however wise and profound his interpretation of the

Truth may be; do not let your emotions and your mind be carried away, but hold them in check, in balance, for the full understanding of Truth. And when you are seeking solitude away from all the turmoils of other people's doubts and questions, anxieties and imaginations, if you yourself invite doubt then you will discover that well of Truth whose waters shall quench the thirst of the world.

Emerson: I see not any road of perfect peace which a man can walk but after the counsels of his own bosom. Let him quit too much association, let him go home much, and establish himself in those courses he approves.

DEVELOP YOUR OWN UNIQUENESS

Krishnamurti: To attain that unity with all things, you must purify the self, which means the developing of its individual uniqueness to its perfection. You have to develop your characteristics, your variety, your uniqueness. You must make them perfect and not mold yourself after the particular fashion of another. More and more the spirit of mediocrity is growing throughout the world, the desire to copy, to imitate, rather than to create one's own individual perfection no matter how unimportant it may seem. The most important thing in life is not to copy another (because if you

copy, that is again a limitation) but to grow in your own understanding, because that understanding must be born out of your own experience.

Emerson: Insist on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another, you have only an extemporaneous, half-possession. That which each can do best, none but his Maker can teach him. . . . Every great man is unique.

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried. . . .

Let us affront and reprimand the smooth mediocrity and squalid contentment of the times, and hurl in the face of custom, and trade, and office, the fact that there is a great responsible Thinker and Actor working wherever a man works; that a true man belongs to no time or place, but is the center of things. Where he is, there is nature.

Thought--A Vision

By F. R. F.

An unselfish thought!
Like a beautiful bird
Whose song is heard
From shore to shore
And echoes evermore
Through the canyons
Of the souls of all
Who stopped to listen
As it passed,
This bit of God.

The Necessity for Truth

By AARON PREVILLE—*The Counselor*



In previous articles we took up the question of criticism and found that from the standpoint of one of the original teachers of Theosophy, the Master K. H., our civilization could boast of nothing really truthful about it, that hypocrisy was more prevalent than honesty, that we dreaded criticism as a people, because we were not seeking truth about ourselves, but praise and false appearances. Since it is the task of the neophyte to learn discrimination between reality and unreality, between truth and illusion, it is one of the most fundamental phases of our training that we speak the truth at all times, that we live honestly in every word and deed, facing ourselves courageously as to faults and virtues in order to be able to banish illusion and stand squarely and bravely upon truth. "True knowledge makes a man free, but false ideas render him a slave to the opinion of others," said Franz Hartmann.

Many of us waste our lives striving to learn that which is in reality useless and futile, for the simple reason that the desire back of the effort is not a desire for Truth, but for some personal aggrandizement or gain. "Men seek after knowledge," said Master K. H., "until they weary themselves to death, but even they do not feel very impatient to help their neighbor with their knowledge; hence arises a coldness, a mutual indifference which renders him who knows inconsistent with himself and inharmonious with his surroundings. Viewed from our standpoint the evil is far greater on the spiritual than on the material side of man;" and the Master M. adds, ". . . and now we are in the midst of a conflicting people, of an obstinate, ignorant people seeking to know the truth, yet not able to find it, for each seeks it only for his own private benefit and gratification without giving one thought to others. Will you never see through the true meaning and explanation of that great wreck and desolation which has come to

our land and threatens all lands—yours first of all? It is selfishness and exclusiveness that killed ours—and will kill yours."

Selfishness is based on strong desires; strong desires build egotism; egotism creates exclusiveness—the "explanation of that great wreck and desolation which has come to our land and threatens all lands—yours first of all." Just so long as man has selfish desires he perceives only his own limited self and its apparent needs, and his knowledge-seeking is limited to those desires. If knowledge is thus sought for personal benefit Truth will ever elude the seeker. It is only when sought for its own sake that Truth is found, in fact it cannot help but be found for the desire for Truth is like a magnet and attracts its object irresistibly.

We have seen in another article that our national attitude is not one of truthfulness, or truth seeking, but we cannot change the national attitude all in a moment. The best we can do is to be a truth-seeker ourselves. Let us analyze the situation:

Imagination, that faculty of the mind, which is the servant of either the will or the desires, is the obstacle which stands in the way of obtaining Truth. Plastic to desires, images and thoughts are woven by the imagination forming illusions, and the impressions made on the mind by the imagination pursuing its unchecked way are often lasting and dangerous.

The imagination has turned hair white in a single hour, has distorted the features, and left its mark upon unborn children. It may act more powerfully than drugs or chemicals and even "the forces of nature are influenced by the imagination of man and act upon the imagination of nature, and create tendencies on the astral plane, which in the course of evolution, find expression through material forms. In this way man's vices or virtues become objective realities, and as man's mind becomes purified the earth becomes more beautiful and refined, while his vices find their ex-

pression in poisonous reptiles and noxious plants.

"The soul of the world has its animal elementary existences corresponding to those existing in the animal soul of man. Either are the products of thought-evolution. The Elementals in the soul of man are the products of the action of the thought in the individual mind of man; the elemental forms in the soul of the world are the products of the collective thoughts of *all* beings. Animal elementary powers are attracted to the germs of animals and grow into objective visible animal form, and modify the characters and also the outward appearance of the animals of our globe. We therefore see that as the imagination of the Universal Mind changes during the course of ages, old forms disappear and new ones come into existence. Perhaps if there were no snakes in human forms, the snakes of the animal kingdom would cease to exist.

"But the impressions made on the mind do not end with the life of the individual on the physical plane. A cause which produces a sudden terror, or otherwise acts strongly on the imagination, may produce an impression that not only lasts through life, but beyond it. A person, for instance, who during his life has strongly believed in the existence of eternal damnation and hell-fire, may, at his entrance into the subjective state after death, actually behold all the terrors of hell which his imagination during life has conjured up. There may have been no premature burial, the physical body may have been actually dead; but the terrified soul, seeing before it all the horrors of its own vivid imagination, rushes back again into the deserted body and clings to it in despair, seeking protection. Personal consciousness returns, and it finds itself alive in the grave, where it may pass a second time through the pangs of death, or, sending out its astral form in search of sustenance from the living, it may become a vampire, and prolong for a while its horrible existence. . . .

"In the state after death the imagination neither creates new and original forms nor is it capable of receiving new impressions, but it, so to say, lives on the sum of the impressions accumulated during life, which may evolve innumerable variations of mental estates . . . which may be called illusive. . . . The dream of life only differs

from the dream after death, that during the former we are able to make use of our will to guide and control our imagination and acts, while during the later that guidance is wanting, and we earn that which we have sown, whether it is pleasant or not."

From this description of the powerful and lasting effects of imagination in building illusions one can readily see what a slow process there is ahead of each of us if the imagination is not controlled by our will, our desires elevated toward the attainment of Truth and Truth alone, and habits of honesty with ourselves cultivated. This discipline should of course begin in childhood and fortunate indeed is that child whose mother instills in his childish mind and heart the love of Truth.

The instincts which are basic and fundamental in children were formed in the early animal and human existences and are strong, unregulated, dynamic, and natural in their first appearances. One of the strongest of these is the instinct of self-defense, the instinct most closely related to the habit of lying. When a child is put on the defensive by his elders or even his companions, the primitive emotions such as fear, anger, cunning, and deception, which accompany self-defense, arise in varying degrees of expression according to the individual character of the child. If in defending himself from adult dominance anger is aroused the signs are unmistakable, but if fear is aroused, the expression of it may be hidden in a defiant cunning by which the threatened danger will be evaded. This danger may be punishment or the loss of some cherished object, but when a child is forced to use cunning and deceit as a defensive mechanism he has been taught the beginning of dishonesty, hypocrisy, and trouble.

It is natural for the normal child to tell the truth if not driven to defend itself—then it is natural for it to lie. The point for parents and those dealing with children to observe is to be careful never to place them in a position where they are forced to deceive in order to defend themselves, for the human animal has many thousands of years back of him of experiences in evading danger, pain, and defeat, and it is natural to fall back upon the instinct if necessary.

All discipline should be given in such

a way as to arouse a love of conquest and honesty. There is no battle that gives so great a victory as the battle over self—a conquest which gives strength, truth and courage.

Some children are unable to tell the truth, but these are not entirely normal. Their lack of ability to tell the truth lies in the fact that they are unable to perceive the truth. With strong imaginations, strong desires, and no training we have the prevaricator. Facts are distorted by fancies, the child lives in a world of its own, colored by romance and illusion. Such a child needs most careful training in discrimination for it will be labelled a liar when in reality it is not, for it believes its own fabrications as a rule and lives in its own creations of fancy.

Another element in teaching truth-telling in children is that of imitation. Children absorb more than one realizes of all that is going on around them and make it their

own. The father or mother who lies to the child has robbed himself of the child's faith and established a pattern for its own behavior. "Monkey see, monkey do," and "Like father, like son," are truisms in child education.

Can that parent who has deceived his child expect ought else than to have it deceive him? Can that parent who never faces himself and his faults, blaming others first and last, expect any other behavior than blame from his child? Will the child admit an error if the example is to evade blame?

In order to teach honesty, we must *be* honest; in order to teach love of truth, we must *be* Truth; and then, and then only, will our way open before us and Truth be found.

"Blessed is he whom the Truth teaches, not by perishable emblems and words, but by its own inherent power; not what appears to be, but as *it is*."

Travel, an Educative Factor

By JULIA K. SOMMER

The educational value of travel has long been recognized and no educational program can be complete if the developing influence of travel in some form or measure is not included in the scheme. Its cultural value lies chiefly in the widening of one's mental horizon and in the development of one's capacity for appreciation. But it has also an important moral and spiritual influence in that it gives excellent opportunity for increased powers of adaptation in an ever-changing environment.

Travel as an educational factor in the acquisition of culture has been adopted as part of their curriculum by some so-called finishing schools, for the most part exclusive private institutions available only to the children of wealthy parents. Such schools offer to their students personally conducted tours through some of the most important cultural centers of Europe. More

recent attempts, still in the experimental stage, are the university ship tours that provide a continued program of college work on shipboard combined with a sightseeing tour around the world. Occasionally, also, one reads of some specially picked groups of public school children making a trip to our national capital or to some other city for some particular occasion.

All these expressions of so important an educational factor are excellent but are too isolated or sporadic to wield a significant influence upon the cultural development of our people. America still lags behind some countries in the more general use of travel as an educative force in the lives of her children and young people. This was brought to my special attention recently in my trip through western and southern Germany.

Germany has for centuries made a very practical application of this important educational force in her custom of *wander jahre* (traveling years) which she expected of each apprentice of a craft or profession before he could be considered a master of his art. During these years, after having served his initial apprenticeship in his home town or nearby, he was expected to apply his knowledge in various places quite distant from his native town in order to gain added skill and mastery in different surroundings and under varying conditions. One may well imagine that this custom has done much to raise Germany to the important position she has attained in the manufacturing, mercantile, and the commercial world.

The psychology of this *wander jahre* ideal is interesting. Much, and in many instances all, of our learning is of the sensori-motor kind, which even animals are capable of assimilating. We are confronted with a certain situation, making its peculiar appeal to our senses in a certain way as a problem to be solved, a bit of work to be done, a goal to be attained. We learn to respond to such a situation with certain definite actions, motor responses, and thus accomplish what we set out to do. Hence the name sensori-motor learning. This activity becomes in time automatic; that is it does not require our active, concentrated attention. This is the first stage of acquiring a skill.

Much of our work or other activity during the day is done automatically. A good proof of this is the common experience of wondering whether we locked the door when we left the house and, returning, find we have done so though we have no recollection of the act. A bookkeeper adding columns of figures learns to do it automatically and finds he cannot do it so well if he focusses his mind on each individual step.

Now this automatic work is apt to become highly conditioned; that is it depends for its accurate performance upon the presence of the same setting and conditions. New surroundings, different material, the presence of strangers—all may prove disturbing influences that prevent perfect automatism. Additional learning and practice are needed, a new effort of concentration upon the work at hand must be made

under the new conditions to attain the former degree of automatic skill. Several such efforts to adapt oneself to changing conditions and environment bring about subjectively a higher type of learning, an integration of mind processes, involved in the simple skill, on a higher level of mentality. The essential element of the skill is realized and, when that takes place, one is free from the limiting conditions of familiar settings, and the acquired adaptability makes one more truly a master of the skill. I take it that it is this realization of the essence of a problem, the skill required and its adaptation under varying conditions, that marks the diverging point between human and animal learning.

Evidently German educators have also sensed the value of satisfying the *wander-lust* instinct, if such one may call that spirit of adventure so strong in any normal child; strong at a time when instincts are aroused in rapid succession; and when, in fact, their proper training should be the chief concern of educators, during childhood years. Sailing up the most historic and scenic portion of the Rhine recently, a large group of elementary school girls and boys were on board the steamer, the boys distinguished by their knapsacks on their backs, the girls by their quaint mode of dress—a voluminous colored skirt attached to a close-fitting bodice and decorated with a row or two of embroidery, the hair done up in a knot on top of the head and covered with an embroidered and lace-edged bonnet exactly fitting over the pointed topknot. The children were amusing themselves quietly, watching the passing shores dotted with hamlets or towns whose mediaeval houses, clustered around some Gothic church, were brooded over as in days of old by a ruined or restored castle entrenched upon the sloping or precipitous hills bordering both banks.

My interest led me to question one of the older girls and I found they were from Marburg in the province of Hesse and they were making the trip with their teacher, a man whom I later discovered explaining to them some passing historic point of interest. When they were preparing to leave the boat at Bingen I noticed also an older woman in the party, one of the mothers no doubt. The children's alert eyes took in

everything and everyone on the boat, as they wandered about in groups. An occasional remark in reference to some fort or castle we were passing revealed considerable knowledge about their beloved river and its history. Sometimes their youthful voices reached us from the other end of the boat as they lustily sang some German folk song; and as we approached the Lorelei cliff on the east bank quite a few of the older travelers joined them in singing the song whose words by Heinrich Heine have immortalized that cliff. Some of the most enduring roots of love for one's homeland are thus engendered in young hearts.

This experience of meeting a group of school children traveling about Germany was not a solitary incident. We met them in railroad stations, in expositions at Cologne, at Frankfurt, and elsewhere, always in the company of their teacher and sometimes a parent or two. I quote in corroboration from an article on "But Everywhere Schools Are Different," in *The New Era*, educational magazine of April, 1927, published in London:

"Whether it rains or shines, whether one travels afoot, by train or boat, everywhere in Germany one meets school classes, knapsacks on their backs, singing as they wander—over bridge, up through the forests, across market squares, along rivers and canals, pausing at cathedrals, castles, museums, factories. The compulsory monthly one-day trip may be omitted in winter months, but it is often doubled and tripled in favorable weather A journey of two to fourteen days is regarded as a legitimate use of school time, whether its educational purpose is fixed or only incidental to recreation and acquisition of new experiences Journeys are made possible for even the poorest children by a common class treasury and weeks of saving, by subsidies from the Jugendamt, Parents' Association, and the contributions of self-sacrificing teachers; by securing uniform low rates from railroad and steamboat lines; and by a simple standard of living that leaves every child content with his black bread sandwiches and bit of fruit or sweets. A degree of poverty can be a blessing. The gains are many: increased physical vigor, appreciation of the homeland, first-hand experience and knowledge, stimulation of

ideas and expression, social adjustment to group, and enjoyment of broadened capacities Reflect on the opportunities for comradeship and better understanding between teachers and pupils when they tramp, play, sing, eat, and sleep together for days at a time. What an enrichment of class instruction beforehand when they work together on plans for the journey, and afterward when they recall shared experiences!"

How vividly these travel groups recalled my own early childhood in the valley of the Neckar, a tributary of the Rhine in south Germany! Even as a kindergarten child I remember how eagerly my playmates and I found our places one side or other of a long rope and, clinging to rope handles, one for each child, marched out on the highway, into fields and up hillsides picking flowers, gathering berries, or playing games amidst other surroundings than the four walls of the schoolroom or out near the sandpile. How big my little world seemed then! And I recall how during my one year in the primary school, before fate transferred me to America, my schoolmates and I one day brought our lunch to school in our knapsacks, instead of books, and we sallied forth with our teacher over highways and byways, through woods and fields, stopping at hamlets along the way, buying luscious cherries to add to our lunch, and returning home tired but happy in time for supper, the horizon of our little world much enlarged by the experience.

No doubt subconsciously these childhood experiences influenced me as a young teacher in a public school of the Hull House district to take my primary children out into the woods during early autumn or late spring in order to bring into their starved little lives some touch with Nature, some realization of the beauty of God's wonderful out-of-doors. At first I had to sacrifice my Saturdays to these outings for no time was allotted to such an educational enterprise. My colleagues in the work thought I was daring indeed to take twenty or more children (just half my class) on the long streetcar rides to the outskirts of the city. But I am thankful to say nothing ever happened to mar our pleasure. And later I was given permission to use a school day for these outings.

Such excursions should be a required part of the curriculum and school time allotted to them, as well as easy means of transportation provided. There is no reason why every American school should not have as a necessary part of its equipment a bus or two with expert drivers, thus making it possible for every class to have free outings in rotation, transporting them to the country, to museum, art gallery, factory, mercantile center, shipping docks, or other commercial enterprises. I realize that we have made some progress in this direction; but travel as an important factor in any educational regime is not yet sufficiently put into general practice in America, which is otherwise so advanced in its educational ideals.

Any program of more extensive travel than a day's outing, such a program for instance as seems to have been adopted and put into practice by Germany, would necessitate the development of some scheme for the housing of children overnight at reasonable rates away from home. Germany presumably has solved this problem. Quoting again from the article in *The New Era*:

"At the first conference of the Landschulheim (country boarding schools) representatives in Berlin last year 140 elementary and secondary schools, owning or leas-

ing their own country homes, were enrolled and the number increases almost monthly. Add to this the numerous private and public welfare associations offering quarters to school groups, and then the comprehensive network of Jugendherberg through Germany, Austria, and Switzerland, which provide hotels often scarce a day's march apart." In one town which I visited, with a population of about 10,000 there were four such children's homes. Our group on the Rhine boat left us at Bingen after sundown. Home was far away and no doubt the entire group, children, teacher, and parent, stopped for the night at some hostelry of this kind, to resume the journey by boat or train the next morning.

Germany has awakened to the fact that her future welfare and greatness depend upon her children of today. She has taken a long stride ahead to bring this fact to more ideal realization. Much is being done in America also for our children and yet we may well follow Germany's example in the development of travel as an essential part of our school program. Always and for every country the hope of the future rests with the children. As we take thought for and educate them, so will they serve their country and the world.

Suppose

AUTHOR UNKNOWN

If all that we say
 In a single day,
 With never a word left out,
 Were printed each night
 In clear black and white—
 'Twould prove queer reading, no doubt.
 And then just suppose,
 Ere one's eyes he could close
 He must read the day's record through:
 Then wouldn't one sigh,
 And wouldn't he try
 A great deal less talking to do?
 And I more than half think
 That many a kink
 Would be straightened in life's tangled
 thread,
 If one-half that we say
 In a single day
 Were left forever unsaid.



HEALTH

By W. SCOTT LEWIS

The list of diseases which are known to be benefited or cured by ultra-violet is constantly lengthening as more physicians become interested in the subject, and through their researches extend our knowledge of its possibilities. In fact, this modern rediscovery of the value of sunshine, along with modern methods of producing it artificially, so it can be applied in a concentrated form when necessary, may ultimately come to rank with the discovery of antiseptics and other great medical advances.

Most sickness arises from the breaking of some natural law. Even in the case of the diseases which are transmitted from person to person by means of germs, it is now believed that those who live in closest harmony with the laws of nature are least apt to fall victims to them.

The sun is a great center of vital force which is constantly bathing the earth in a flood of energy. Man's body is designed by nature to absorb this energy, charging his system with force until it becomes radiant with vitality and health. If we would only permit it to do this constantly and at the same time eat, drink, breathe, and exercise properly, we would have little use for doctors, and the average length of human life might easily pass the century mark. Add to this liberation from fear, worry, and other harmful mental conditions and the time would come when the man of "three score and ten" would be considered a mere youth.

But unfortunately we not only abuse our bodies and minds shamefully, but to add to our troubles we shut ourselves away from the stream of vitality which comes from the sun and is as free as the air we breathe.

First we put on clothes which nature never intended us to wear and thus reduce the area of skin reached by the sun to a small percentage of what it should be. Then to make the matter still worse we spend most of our time in buildings where the only sunshine which can reach us is filtered through window glass which has the property of eliminating all of the vital rays. No wonder we are lacking in vitality and have so little resistance to disease!

Investigators are agreed that one of the most important effects of sunlight is upon the blood, and it is through the medium of the blood stream that much of the healing is accomplished. Many diseases result from the lack of necessary elements in this fluid while others are caused by poisons which are not properly eliminated from it, or by bacteria which could not exist if it had the proper germicidal properties.

When sunlight is allowed to fall upon the bare skin one of the first effects noticed is a reddening which is caused by the dilation of the surface capillaries, permitting a much larger amount of blood to be exposed to the action of the short light waves of a length of less than 320 millimicrons. Their effect is to work a definite change in the character of the blood which has far reaching consequences. We know that there is always a battle going on between hosts of bacteria seeking entrance to the body and our protective army whose means of transportation is the blood stream. The greater the germicidal power of the blood the better for us, and this is much increased by the action of the ultra-violet as has been demonstrated by Colebrook, Hill, Eidinow, and many other investiga-

tors. While these very short waves are germicidal in themselves they have only a limited penetrating power and can not kill germs directly unless these are upon the surface of the body, as in the case of sores. But this direct effect is not needed in view of the fact that they are capable of transmitting their germicidal powers to the blood stream which reaches every part of the body.

It would be hard to over-estimate the importance of this action and it has been found to lead to some quite unexpected results. For instance, it produces a decided reduction in the number of harmful intestinal bacteria. This, in turn, not only tends to reduce the poisons which find their way into the blood but according to many physicians is an important factor in increasing the absorption of mineral salts from the food. In almost all cases the giving of sun baths has been found to increase the amount of both calcium and phosphorus in the blood. This is often especially marked in the case of phosphorus, which may even become doubled in quantity. In the case of children the normal amount present is 3.5 to 5.0 milligrams per 100 cubic centimeters of blood, but experiments conducted last year at one of the leading New York hospitals showed that after a month of sun baths this amount was frequently increased to over 10.0 milligrams. Both calcium and phosphorus are of great importance in building up the structure of the body while phosphorus is usually believed to give greater brain power.

Is it not possible that this is one of the physical plane explanations of the development of the new race which scientists admit is now appearing in the southwest where there is a much greater amount of ultra-violet in the sunlight than in other parts of the country? According to Prof. Frank L. Klecberger, Chairman of the Department of Physical Education at the University of California, California children are larger than children of other states and their progress in school is faster. He believes this to be due to the increased power of the sunshine in this region and it seems reasonable to suppose that the greatly increased amount of important mineral salts in the blood plays an important part in this connection.

The increased germicidal power of the blood, when exposed to the ultra-violet contained in the sunlight, explains many of the benefits derived from sun baths. One of the effects which is usually most marked is a decreased tendency to "catch colds." While minor colds are usually looked upon as trivial they lower the vitality and often lead to worse disorders. Most doctors are agreed that while the symptoms of a cold are frequently induced by improper eating, many kinds are the result of a bacterial infection which is transmitted from one person to another like measles or any other infectious disease. But if one's system is free from poisons, and the blood has the proper germicidal properties, the natural defenses of the system are able to resist the infection and it is only rarely that we fall a victim to such disorders.

Sunshine works in two ways to build up our resistance to all infectious diseases of this character; first by increasing the power of the blood to kill germs, and second by decreasing the amount of poisons present in the system through the reduction in number of harmful intestinal bacteria. Thus those who take sun baths regularly do not have colds nearly as often as they did previously, and even the severest kinds which come on with a fever and confine one to the house or bed for several days are usually much less severe.

Where natural sunlight can not be used a similar effect can be obtained through the use of artificial sources of ultra-violet. In the *Journal of the American Medical Association* for Feb. 18, 1927, a doctor states that, "A ten-minute irradiation of the naked body with the ordinary mercury vapor lamp at a distance of thirty inches once a week throughout the dark period of the year resulted, among four groups of persons (58 persons), in a reduction in the frequency of colds from 27.9 to 40.3 percent." Of course sunshine is not a cure-all and we must not go to the extreme of expecting it to perform the impossible, but it is hard to avoid a considerable degree of enthusiasm when we hear glowing accounts of what it actually does for people.

That direct sunlight is a most powerful agent in preventing the spread of many dangerous diseases is readily seen when we consult the published results of experiments

determine the death points of various bacteria when exposed to ultra-violet rays. According to Pacini we find that the bacillus causing influenza is killed in eighteen seconds, while diphtheria only takes ten seconds, typhoid eighteen seconds and dysentery twenty seconds. Few germs can survive over twenty-five seconds of exposure to a powerful artificial source of ultra-violet. Of course sunlight works much more slowly but it produces the same results in time.

Among the most common and important diseases which are now being treated successfully with ultra-violet are those of the digestive tract. We have seen that one result of the action of short light waves on the blood is a reduction in the number of harmful bacteria in the intestines. The stomach normally forms what Knott describes as the antiseptic barrier which prevents access to the intestines of bacteria derived from food, but in the case of some gastric troubles this barrier is broken down with serious consequences.

Treatment with ultra-violet has proved particularly effective under such conditions as it brings with it needed vitamins, body nourishment, and more antiseptic blood. In fact J. P. Pickett, M. D., writing in *The*

American Journal of Physical Therapy states that, "Intestinal tuberculosis, gastric and duodenal ulcers, and mucous colitis probably respond better to ultra-violet therapy than any other form of treatment. Tests show that ultra-violet causes a drop in the acidity of the stomach while in some cases the pain of gastric ulcers has been relieved as if by morphine."

The treatment of diseases of this character should of course be given by a physician especially trained in the use of modern appliances for generating artificial sunlight. However, natural sunlight will be found helpful and can be taken without fear by almost every one.

We should not lose sight of the fact that while sunlight is an invaluable remedy in many diseases its most important use is in keeping well people from becoming sick. The body that receives its proper daily share of the energy and vitalizing force which is being constantly poured forth from the great life center of our solar system, gains a resistance to disease that is unknown to the thousands who suffer from sunlight starvation, and how much better it is to prevent disease than it is to cure it!

I Am Happiness

ANONYMOUS

I am that for which you are looking. I am the goal of religion. I am the objective of philosophy and science. I am the dream of the wretched. I am the quest of the world, the great hunger of humanity.

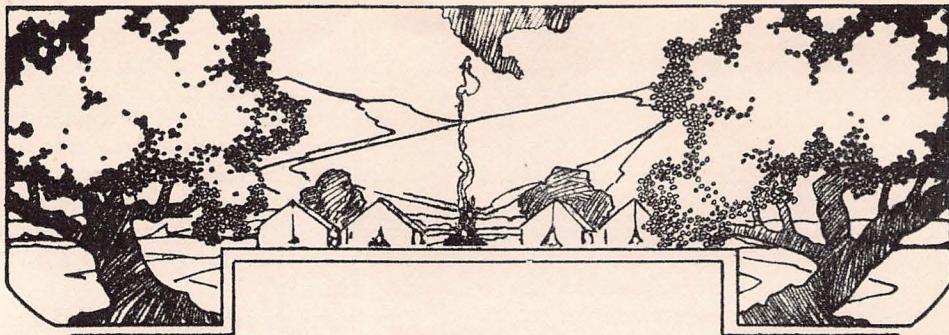
My dominion over men is world-wide. As children they romp toward me. As old men and women they totter after me. I am an insatiable thirst.

Because of me mankind carries on business and commerce. Because of me the scientist labors long in his laboratory. Because of me untold millions of dollars are spent for the purpose of education. For men know that knowledge, health, and business are paths to my domain.

My name is written into the most exalted declaration of independence on earth. The right to the pursuit of me has been written in the hearts of men and sealed with their blood. Civilization is my reward, and man's home is my chief dwelling place.

For all that I am a bright dream and a beautiful purpose, the children of men still stumble and fall and bruise themselves in my quest. They still confuse me with pleasure and with riches and with power.

Yet I am as I always have been. I am the same yesterday, today and forever. The children know me and possess me, and the childlike at heart never lost their hold on me.—*Montana Record-Herald*.



OJAI STAR CAMP OF 1929

"O Friend,
There is a time for all things.
This is the time
When thou shouldst walk
In the open light
The Beloved is with thee
For He and I are one." —KRISHNAJI.

How sublimely thrilling is this time of all times! How full of that which is more than hope is the assurance—"The Beloved is with thee."

The management of the Ojai Camp pauses amid its many duties and engrossing problems to indulge in a feeling of solemn thankfulness that it has even a humble share in serving the purposes of the Teacher.

It is indeed difficult to grasp the true significance of this time, the precious nature of the opportunity. The phantasms surrounding our daily lives assert themselves strongly in our consciousness. With their seeming importance, they enslave even as they appear and vanish from our vision.

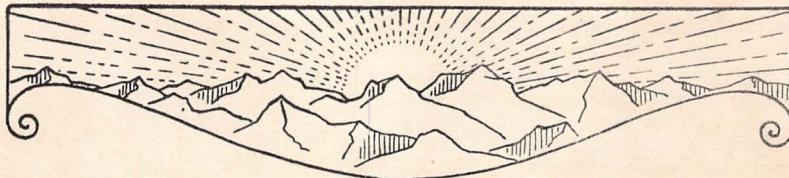
What then is important during this momentous day in the life of the pilgrim? For many of us this question is answered by the memory of the Oak Groves at Ojai—of a group of rapt and eager listeners seated amidst "the dancing shadows"—of a slender, beautiful figure vibrant with light and life, pouring forth the treasured wisdom of the ages—showing the supreme values of life—powerfully lifting all so that they too may see the vision of the Eternal.

Can you not see him there in the green and golden shadows beneath the trees' great branches? Can you not hear his voice chanting—

"O Friend,
There is a time for all things.
This is the time
When thou shouldst walk
In the open light
The Beloved is with thee
For He and I are one."

What then is important, O Brother Pilgrim, on this day of all days?

LOUIS ZALK, CAMP MANAGER.



The Editor's Telescope

M. R. H.

GREETINGS OF THE SEASON

At this joyous Season the Editors of *The Star* wish to extend cordial greetings to its readers, and to express to them their heart-felt good wishes for the New Year.

We desire also, as the first year of the magazine closes, to thank all those who, from time to time, have sent us contributions of articles, poems, and cuttings, and those who have written us letters of appreciation and encouragement.

It is our esteemed privilege and deep responsibility to do all in our power to make *The Star*, Krishnaji's magazine, a success in America, and we sincerely hope that all its subscribers feel what an important share they have in that privilege and responsibility. When each one of them is making his new resolves for the coming year, it would indeed be fortunate if he would promise, as a pledge to the work of the World-Teacher, that he would gain at least one new subscriber for *The Star* magazine.

If the pledges were carried out it would mean that we could enlarge the magazine, illustrate it, and make it more worthy of its lofty mission. May our prayer be heard.

* * *

SILENCE

The following most interesting thoughts on silence were expressed recently by Mary Siegrist and published in the *New York Times*:

Silence they say is a bitter thing
Of dusks and glooms, or harshly muted strings
That break the breast with old rememb'ring,
But silence is not that thing.
Her footfall is the shimmer of a wing,
A flake brushing the edge of darkness,
A singing where no song is heard at all
Save by the ear of inner listening,
A seeing with the very eye of eyes.
Silence comes halt and blind to those who know
her not;

But to those who have made spaces for her coming

She walks a comrade, carving out new dawns,
A mother knowing well to make life whole again,
A friend, deeper than death, with more of loveliness.

* * * * *

I know you, seeker of silence,
And I have heard an aria of the deathless song
Brooding like some young bird about your air.
And I have felt your spirit like an arrow flung
By the Divine Archer into deep on deep of soundless sound.

O hungry sitter in the widening amplitude of space,

O listener by each silent, dim, unopened tomb,
Will they blossom, your worlds, like star-flowers hung

In the silver bowl of the sky?
And will you know them at last, worlds of your worlds,

Thought-spheres woven of your heart and your head,

And will you go comforted?
It may be one day
Your dead shall rise and walk and talk with you—

Dead hopes, dead dreams, dead songs, dead murmurings,

After the grooves of silence are worn deep enough

And all the trumpets of the darkness blow.
And you shall know them like a laughing Lazarus,

Raising from out the tomb of your own self,
Forms tall and godlike and unconquerable.

Silence they say is a bitter thing
That breaks the breast with old remembering,

But you and I know

Silence is harpist in the halls of song,
Unwearied singer when the way is long:
She is the fashioner of the soundless sound,
The form that is formless, space without bound.

* * *

A CIVIC CREED

The following Civic Creed was written by Sarah S. King, Principal of a San Antonio, Texas, Elementary School. The children memorize the Creed and it has a profound influence upon their young lives:

I must stand by the dignity and honor of my country in thought, in word, in deed.

I must endeavor to be intelligent, honorable, fair, and free. I must fully realize that brain, heart, and soul cannot work apart; that I must become capable of self-control, self-development, self-support, and self-government.

I must feel that to live worthily for my country is greater than to die for her glory. I must seek peace as far as it is consistent with dignity and honor.

I must endeavor to mend, not to rend; to build up, not to tear down. I must accept responsibility and work and must feel that I can best serve my country by justice, honesty, loyalty, coöperation, cleanliness, courage, industry.

I must endeavor to start at home and school and extend my interest to the civic welfare of the community, the city, the state, and the Union. With this end in view, I must pledge myself as a link in the civic chain and feel that the Union cannot be stronger than the worth and loyalty of each citizen, and that if I fail in good citizenship I have weakened the standard that holds my flag above the nations of the earth.

* * *

FROGS ARE WEATHERVANES

In the terrible hurricane which occurred on the southeastern coast of America last October there is thrown an interesting sidelight:

It was learned afterwards that the tribe of Seminole Indians which inhabit some of the most afflicted districts was singularly free from casualties. And on enquiring of them they said that they had known of the approach of the storm a little time before it by the peculiar behavior of frogs that lived by the rivers and lakes.

They had become restless and distressed and finally began to hop some distance inland; large numbers of them departed, searched muddy places, dug holes, and buried themselves. They remained there until the storm was over and then returned to their former haunts.

The Indians said that when frogs do this they always protect their houses and people as much as possible from an approaching storm. And that it always comes after the frogs depart.

* * *

GOOD NEWS

There comes some good news from Geneva, Switzerland, and we hope that it may influence the world against vaccination:

"Development of the dread sleeping-sickness disease, as the result of vaccina-

tion to prevent other diseases, was brought to the attention of the League of Nations health committee's smallpox and vaccination commission today.

"Several countries, particularly England and the Netherlands, have notified the League of occasional cases where vaccination has engendered sleeping sickness. In the Netherlands, the condition is so bad that compulsory vaccination in public schools has been suspended for a year."—N. Y. American

* * *

GHANDI'S MESSAGE TO AMERICA

A very interesting message to America from the Hindu Reformer, Gandhi, was published recently in *The Oriental Magazine* and the following are some of the most telling points in it:

I have suggested to every European and American friend who has been good enough to visit the Ashram to study our movement, not from newspaper reports which are ill-informed where they are not interested, but from original writing. It grieves me to have to say that the British Government agency, both public and secret, is spreading a wholly incorrect view of the situation. . . .

At the present moment India is trying to develop ability to vindicate her liberty by means strictly non-violent and truthful. Some of us who are in the movement have an undying faith in those means but it is not possible in an instant to transmit that faith to people outside of India. It is not possible to say that that faith is even the common property of educated Indians. But there is no doubt that if India succeeds in regaining her liberty through non-violent means, she would have delivered her message to the others who are fighting for it, and what is perhaps more, she would have made the largest contribution yet known to world peace. . . .

My political program is extremely simple for those who are willing to regard life and truth above civilization. My opinion is becoming daily more and more confirmed that India shall achieve her real freedom only by effort and from within i. e., by self-purification and self-help and therefore by the strictest adherence to non-violence and truth. . . .

The following account of a visit to Sabarmati Ashram by two American ladies

will be of interest. By Mahadeo Desai:

"Would you not visit America, Mr. Ghandhi? We would very much like to hear from you your message. Money, we know is no consideration to you, but we may say that your visit can help us to render you pecuniary assistance in your work here. There are private homes there ready to receive you and to look after you whilst you are there."

I know I would be overwhelmed with affection if ever I went to America. But as I have already explained to other friends, I cannot yet think of going there without having finished my work here. I must work away amongst my own people and not swerve from my path. . . .

I do want to think in terms of the whole world. My patriotism includes the good of mankind in general. Therefore my service of India includes the service of humanity. But I feel I should be going out of my orbit if I left it for help from the West. I must be satisfied for the time being with such help as I can get from the West, speaking to it from my smaller Indian platform. If I go to America or to Europe I must go in my strength not in my weakness, which I feel today—the weakness, I mean, of my country.

The scheme for the liberation of India is based upon the development of inner strength. It is a plan of self purification. The people of the West, therefore, can best help the Indian movement by setting apart specialists to study the inwardness of it. Let the specialists come to India with an open mind and in a spirit of humility as befits a searcher after truth. Then perhaps they will see the reality instead of a glorified edition that in spite of all my desire to be absolutely truthful I am likely to present if I went to America. I believe in thought power more than in the power of words whether written or spoken. And if the movement that I seek to represent has vitality in it and has divine blessing upon it, it will permeate the whole world without my physical presence in its different parts. Anyway at the present moment I see no light before me. I must probably plod in India until I see my way clear for going outside the Indian border.

The present plan for securing Swaraj is not to attain a position of isolation but one of full-realization and self-expression

for the benefit of all. The present position of bondage and helplessness hurts not only India, not only England, but the whole world. If I can say so without arrogance and with due humility my message and methods are indeed in their essentials for the whole world and it gives me keen satisfaction to know that it has already received a wonderful response in the hearts of a large and daily growing number of men and women of the West.

★ ★ ★

HAPPINESS AND YOUTH

Emil Ludwig, the world-famous biographer of great people, has recently made a tour of America and has expressed his opinions in the *American Weekly*. Some of them are most interesting:

With the passing of the years of my life I have come to realize that there are no completely uninteresting people. Everyone has remarkable traits, if only the connoisseur of human hearts knows how to probe. This experience and the folly of hate which we saw during the war have developed in me the feeling that there cannot be any abhorrent nations, and that the feeling of aversion against an entire nation is but proof of the superficiality of the observer. . . .

The fascination that the American has for the foreigner, especially when the latter is on his first visit to this country, is due to contrast. Everything that is new to us Europeans over here affects us twice as strongly, and makes us either criticise or approve, depending on how well inclined we arrive on these shores. For it is always the mood of the soul that determines everything.

To youth belongs the world, and that is why it now belongs to America. Nowhere in Europe have I seen so many bright, friendly faces, or where so many smiles, such laughter as I saw in America, on all of its streets, among all classes of its people, at all hours of its day. . . .

Are these people happier than we are? I asked myself this question because I am old-fashioned enough to believe that this, happiness, is the main thing in life. And I asked: Are there no disappointed people here?

Certainly there are, but they do not show their desperation which is evident everywhere in Europe. I do not see it even in the quarters of the poor where human misery is no less than it is in our country. . . .

And this is the second key to the advantages of America. All nations of Europe, with the exception of the Swiss, were, until a short time ago, ruled! There were no citizens—only subjects! All were servants; one was master! And this one picked his people from among the old families which held the trust of his fathers before him.

Fear and resentment, charity and subjugation, fawning and violence, but above all, the law of inheritance have made the people of Europe unfree in two milleniums. . . .

Conversations, meetings among the leaders of the nation, many of whom I had the good fortune to meet, always began with a laugh, their speeches were started with an anecdote which men of the same station in Europe would consider beneath their dignity. The refreshing way that the American fails to take himself seriously is perhaps the greatest difference between him and the European.

The European idea that in America one must be either a flyer or a prizefighter in order to earn the esteem of the nation is false. Einstein, whose teachings are understood only by a few dozen men, is honored at least as highly as he is in Europe.

Hence also the desire to study constantly. Nowhere in Europe did I find such a concentration of conversation as I did in intellectual circles here. Even in England, where the art of debating is a part of the upbringing of students, conversation dies out easily. This is particularly true of wealthy elderly gentlemen whom a general skepticism hinders from seeking results.

All that I can say in praise of America can best be expressed in one word; the American is natural.

He is free from all pretensions. No one here ever attempts to enact a role, or to pretend to a power or position which is not rightfully his. Since it means nothing to be the son of a powerful man in this country, since the dangerous law of hereditary transmission does not hold water here even in social life no one ever boasts of his relatives or his connections as they do in our country. For even if one should do so it would be of no use to the boaster.

When, therefore, my compatriots who like clear definitions ask me: What are these Americans like? I will answer: The American is a citizen of the world whom youth and favorable circumstances, effort and naivete, health, naturalness and humor have aided to a more pleasant existence than ours.

He is now in the second act of his history; we are in the fourth act of ours. To imitate him would be both impossible and illogical, since his conditions are different from ours. What he does not possess and we do possess he can only partially acquire by imitation. But neither of us can learn from the other.

For even though I return home with the conviction that we Europeans can live and breathe permanently only in Europe, I bring with me a thousand other magic and almost unreal pictures like the automobile of Ormond. And I have the certain feeling that—all in all—there are more satisfied men in the new world than there are in the old. —*Los Angeles Examiner.*

★ ★ *

UNIVERSITY FILM FOUNDATION

An announcement from the University Film Foundation of Cambridge, Massachusetts (a non-profit organization, incorporated under the laws of Massachusetts), states that the Foundation is designed to produce motion picture films of scientific, artistic and educational value in col-

laboration with the faculty and staff of Harvard University and to make these films available at a minimum cost to educational and cultural institutions. According to an agreement with the President and Fellows of Harvard College, the College extends to the Foundation the free use of its laboratories and equipment for the production of educational films and will encourage the members of its staff to aid in such production.

★ ★ *

AGAINST CAPITAL PUNISHMENT

"I am willing to abandon my private interests during the next legislative season in Sacramento and devote my whole time to helping seek a repeal of capital punishment, that barbarous heritage of the dark ages." With these words, Frank J. Smith, Ex-Warden of San Quentin Prison, accepted the chairmanship of the League to Abolish Capital Punishment today and began to plan an aggressive campaign to end the death penalty in this state. In his first message to the California membership Ex-Warden Smith says:

"I am unalterably opposed to capital punishment and shall fight to make California abandon the gruesome business of legally slaughtering men.

"To me it is fully as reprehensible to legally murder a man because he has a twisted mind as it would be to pounce upon a club-footed man and kill him because his feet are twisted. Both are conditions of birth and environment. Severity embitters the convict and breeds more crime; understanding treatment diminishes it. Not until we cease to condemn and learn to understand, can real progress be made in crime solution.

"As Warden of San Quentin I officiated at sixteen executions. They were sixteen terrible ordeals. I would like to make it mandatory for the Judge who imposes the sentence and for the jury which brings in the verdict, to be present at every execution as state's witnesses to see their verdict carried out. One hanging would change their point of view. I am willing, now that I have accepted the state chairmanship of the League to Abolish Capital Punishment, to abandon my private interests during the next legislative session and devote my whole time to helping seek a repeal of this barbarous heritage of the dark ages." —*The Ojai*

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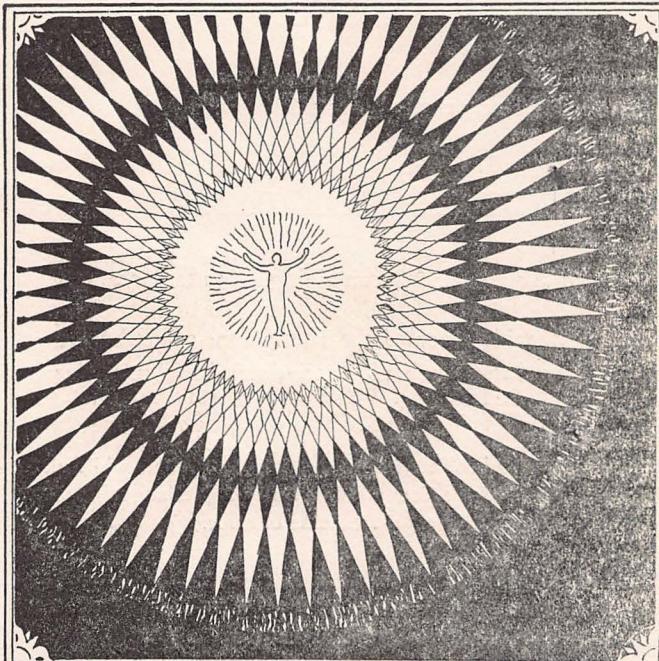
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